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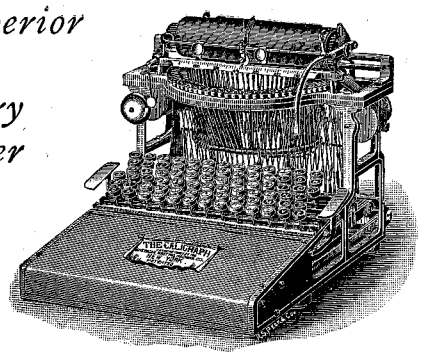

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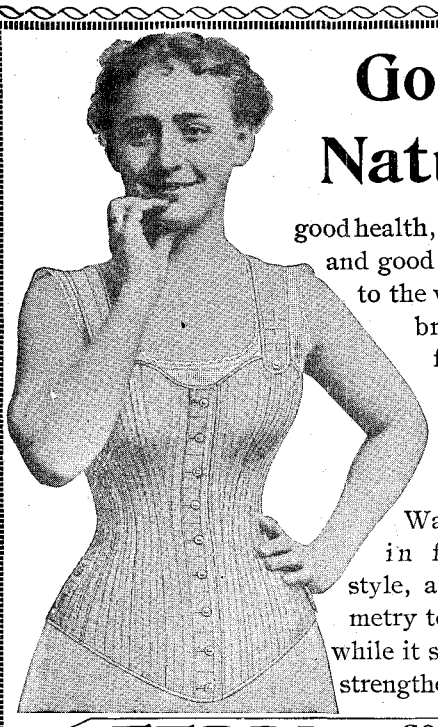

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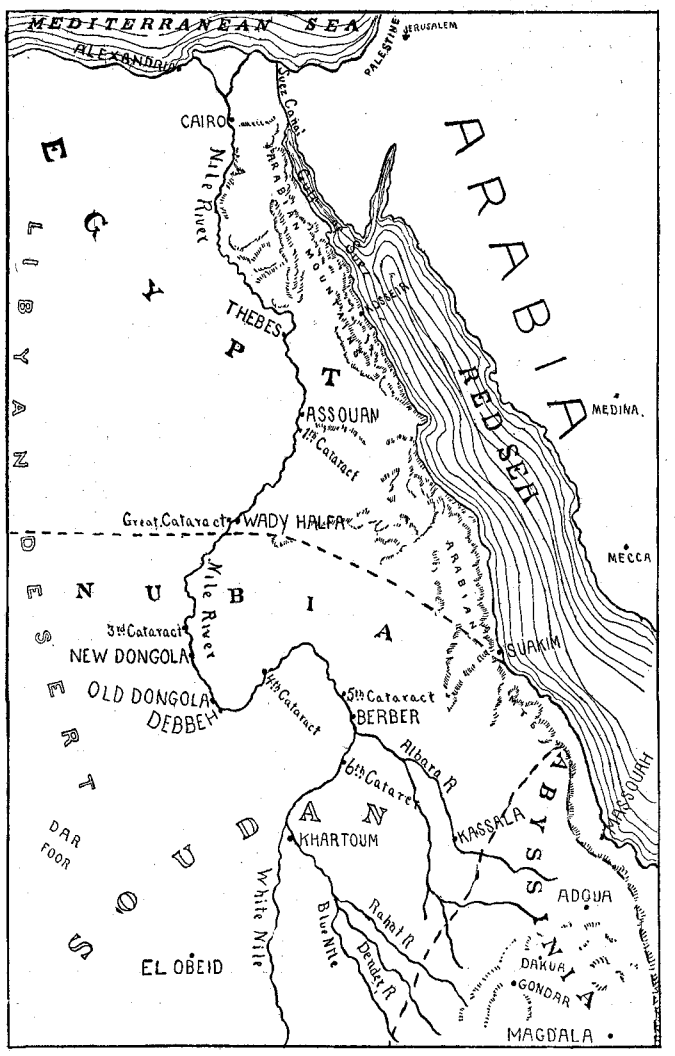
The Outlook

A·Family·Paper

Volume 54 Saturday, 26 September, 1896 Number 13

THE capture of Dongola on last Saturday by the Anglo-Egyptian expedition accomplishes the end aimed at by the recent advance on the Nile as announced in Parliament before the expedition started. In point of fact, no one doubts that General Kitchener will push on to Berber and thence to Khartoum, thus reconquering the Soudan for Egypt and avenging the death of Gordon. The result of the summer's campaign is gratifying to British pride; no reverses have been encountered, and the only severe losses have been from cholera, which caused the death of over a thousand soldiers—mostly Egyptians. The only serious engagement with the Soudanese previous to last week was in the battle at Firket on June 7, when the forces of the Dervishes were defeated with great loss. The advance has been along the line of the Nile, and the troops have been accompanied by seven gunboats and numerous transports. This is the only reasonable way of attacking the Soudan, and the attempt to rescue Gordon might have succeeded if it had been well organized and had pushed rapidly up the river. The actual capture of Dongola followed the seizure of El Hafir, where the Dervishes made a stand and fought bravely but hopelessly against superior discipline and machine guns. While the fight was going on at El Hafir the British gunboats slipped up the river past the Dervishes and seized Dongola, so that the defeated forces were compelled to retreat away from their base of supplies. It is thought that they may make a desperate attempt to retake Dongola. The natives in the vicinity are said to hail with joy the coming of the Egyptian army, as they have long suffered from the tyranny of the Khalifa Abdallah, the successor of Mahdi. Abdallah, as all who read Slatin Pasha's account of his captivity will remember, is a man of overbearing vanity, cunning but not wise, and frequently cruel. His fall will be a blessing to Central Africa and to the cause of civilization.



Egypt and the Soudan

❀

The situation at Constantinople is apparently insoluble, and is likely to remain so until England consents to let affairs take their course and the Russians make themselves the assignees of bankrupt Turkey, or until Russia consents to English interference. The Great Powers have seldom been in so discreditable a position. The Continental Powers appear to care nothing for the slaughter which is going on in so many places in the Turkish Empire; the English care sincerely, but they are now paying for the false policy of the past. They have several times prevented Russia from going to Constantinople, and now Russia does not propose to let England work her will. English feeling is deep and intense and is apparently gathering in volume, and the English Government would apparently like to act disinterestedly. Not many days ago it seemed to be on the point of acting, but evidently Russia has plainly intimated that she will not permit action, and now there has been a semi-official backdown. No independent action on the part of England can be expected. The situation has become, however, intolerable to the moral sense of England, and a good deal is hoped from the visit of the Czar and the Czarina at Balmoral Castle during the present week, and the exercise of the great personal influence which the Queen is known to have over her grandson, the ruler of all the Russias. But Russian policy, which is persistent and which has never shown any great sensitiveness to moral considerations, is not likely to be influenced by the appeals of the venerable Queen. There is apparently practical unanimity among the English people in desiring the deposition of the Sultan, who has become a monomaniac in his love of slaughter, but, however much the English people may fume and protest, they find themselves surrounded by what appear insuperable difficulties whenever they attempt to act. Men of affairs who have given particular attention to foreign matters, like Sir Charles Dilke and Lord Rosebery, are agreed regarding the impracticability of single-handed intervention. Meanwhile Turkish rule goes on crumbling faster than ever. Constantinople is in a state of panic. A very small gathering in the street sends people into their houses, closes the shops, and sends a shiver of alarm through the European colony. The

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Sultan, encircled by a large body of troops and with the assurance that Russia is behind him, appears to be the only indifferent person in the whole tragedy. The only way out, apparently, is for England to give Russia a free hand.

❀

The final outcome of the Italian campaign in Abyssinia is such as to bring contempt upon the shabby and shallow Jingoism which has had such vogue in Europe during the last few years. The defeat and slaughter of picked Italian troops, the outwitting of skilled Italian generals, the retreat from an unjustifiable invasion, the loss of prestige, have been pointed out from time to time in these columns; but Italy has suffered a further humiliation. It has not only been compelled to admit its defeat and withdraw from its untenable position, but it has also been obliged to pay a war indemnity of two million francs to King Menelek. This sum is asked, not as a price of letting the Italians go out of the country, but is delicately solicited on account of the expense involved in the support of the prisoners of war taken in Abyssinia! It is a long time since any European country has been compelled under such conditions to pay an indemnity to a half-civilized country, and it marks the completeness of the Italian disaster. The Italians are also required to draw the boundary lines of their province of Erythrea with absolute definiteness, and to remain absolutely within those lines. All this is not too much to pay for the disaster at Adowa if it forces the Italians and other European peoples to think seriously before they embark on further expeditions so devoid of moral justification and of military reasonableness as that which led an Italian army to its slaughter among the mountains of Abyssinia.

❀

Little that is definite has been made public the past week about the supposed dynamite plot which ended in the arrest of Tynan, Bell (or Ivory), and others. The French Government has been formally requested to extradite Tynan, but it does not seem to be known whether the request is based on the old charge of his having been concerned in the Phœnix Park murders, or on a charge of engaging in the newly detected plot. Excitement in England over the arrests has subsided, and it is generally doubted whether the original statements about a plot between the Irish dynamiters and Russian Nihilists to blow up Balmoral Castle at the time of the Czar's visit will be confirmed. In fact, beyond the mere fact that the arrests have been made and that a place of manufacture for dynamite bombs has been discovered in Antwerp, which may or may not be connected with Tynan, there is nothing positively known about the matter. In this country there seems to be no sympathy whatever with the arrested persons, and the doubt has been raised whether Tynan is a genuine conspirator or a mere braggart. The day for a "physical force" party of Irish-Americans has passed away; a few wordy "patriots" remain who gather toll from the ignorant and vicious; perhaps here and there a would-be assassin may lurk; but the vast majority of Irish-Americans abhor murder and detest dynamite.

❀

The broken-down condition of the Irish dynamiters recently granted release from penal servitude has called out a discussion in English journals that tends to offset the criticism which has been bestowed in that country upon our reformatory system at Elmira and other places. The London "Daily News," though apologetic in tone, declares that "the public is beginning to have a most uneasy feeling that the system hitherto in vogue simply takes the heart out of a man, and leaves him good for nothing in body and in soul at the end of his term." It appears from the annual report of the Prison Commissioners that some improvements are being introduced, notably a partial substitution of productive for unproductive labor as in crank-turning, etc.; but the "News" remarks, probably with an eye on America, that if this goes on the trade-unions will have something to say. There have been five cases of suicide in the year, and a considerable increase of cases of insanity in the jails. This may be due to the rigor of the law which makes doctors hesitate in certifying to lunacy, so that the jails tend to become receiving-houses for the lunatic asylums. However this may be, the "News" says that the suspicion has increased considerably that prison life, as administered under sentence to penal servitude, tends to produce insanity. As to the deterrent effect of imprisonment as conducted in England, it may be noted that, with an increasing population, the number of prisoners in jail has decreased from less than 20,000 in 1878 to somewhat over 14,000 at the last report. Since 1885 there has been no escape of any convict.

❀

The present session of the Dominion Parliament, though called for a special purpose and with the prospect of a speedy prorogation, has been prolonged by discussions on matters of urgent importance, among them the question of Chinese immigration, and a retaliatory alien contract labor law to offset the restrictions imposed by our own law upon Canadian workmen. In regard to the former, Canadian opinion is passing through similar phases to those which resulted in the passage of the Geary Act. As might be expected, the center of disturbance is in British Columbia, where already there are 11,000 Chinese laborers as against 24,000 white. The members of Parliament from that Province are a unit in favor of excluding the Chinese by a heavy poll-tax; and the Dominion Trades and Labor Congress has just passed a resolution in favor of increasing the present tax of $50 per head to $500. In short, the problem of preserving the wage-workers of western Canada from being driven out by a horde of Chinese immigrants seems to have been suddenly precipitated in an alarming manner. It seems that Sir Henri Joly, the Minister of Inland Revenue, assured Li Hung Chang that "he would not abandon his countrymen," presumably meaning thereby that he would favor less restriction on Chinese immigration. This has provoked opposition within his own party, and also among the Conservatives. It is in the last degree unlikely that the present Liberal Government will do anything for the Chinese, and, if the tone of the best journalistic opinion means anything, the result is likely to be still further restriction. With regard to the proposed alien contract labor law far greater difficulties are encountered. The matter has been brought up in Parliament, and Mr. Laurier has spoken in a way which seems to admit the justice of the Canadian claim. It would be premature to say that he will introduce retaliatory legislation during the next parliamentary session; it is a delicate matter demanding the fullest investigation before taking such a course. Some interesting correspondence, straightforward and friendly in tone, has recently taken place between the Dominion Trades and Labor Congress and the American Federation of Labor. Mr. Samuel Gompers, on behalf of the latter, admits the hardship and injustice to Canadians resulting from the present law, but asserts that it is directed, not primarily against Canadians, but against Chinese and other workmen who are smuggled into the United States by way of Canada. He truly states that, under the rules governing international treaties, the "most favored nation" clause prevents the United States from extending privileges to one nation denied to another, and that if the Governments

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of the United States and Canada had exclusive power to act, a satisfactory agreement could be arrived at. From the point of view of our workingmen the difficulty lies in not being able to distinguish, in many cases, between those workmen who come into the United States by way of Canana and those whose homes are in Canada. If in any way that difficulty can be removed, a satisfactory solution of this question can be gained. This, at least, seems to be the opinion of labor authorities on both sides of the line.

❀

Surely no modern political community ever paralleled the amount of legislation in social and political reform which has been enacted by New Zealand within the past five years. In that colony the fusion of the Liberal and Labor parties shortly previous to 1891 enabled them to pass a series of radical and, thus far, apparently successful measures. The Agent-General of New Zealand, in an article in a recent English review, has summarized these reforms under five headings: Finance, Land, Constitutional Reform, Labor, and Law Reform. It is quite impracticable to indicate in a brief space the main incidents of the struggle which attended the passage of these measures, or even to enumerate the measures themselves, but the leading changes may be indicated. In the first place the property tax, an annual impost of a penny in the pound sterling of every citizen's possessions, less his debts and an exemption of £500, was abolished, and has been replaced by a progressive land tax and a progressive income tax. Then came an act authorizing government leases of crown lands in perpetuity, with periodical revisions of rent. This measure has been very successful. Among the constitutional changes are the abolition of the life tenure of the members of the nominative Upper Chamber, and the substitution of a seven years' term. Then, again, the electoral principle of one-man-one-vote has been carried out to its ultimate issue by a registration clause providing that no voter can register on more than one roll. The greatest change of all has been the admission of women to the franchise, with results by no means alarming thus far, the women voting very much according to the political affiliations of their husbands, brothers, fathers, and sons. The labor laws have also been changed, mostly in the interest of the workingman. An Industrial Conciliation and Arbitration Bill has also been passed. It is significant that few complaints are heard of ill effects from all this radical legislation, and that the prosperity and contentment of the people have apparently increased.

❀

The successful operation of the tramways in Glasgow is full of encouragement to the advocates of municipal ownership and operation of street railways in this country. The Committee of Councils having charge of the matter report that for the second year of the experiment the receipts were $1,618,387, and the operating expenses $1,215,373; leaving a balance of $403,014, which was disposed of as follows: to interest on capital, $61,258; depreciation written off against capital, $86,198; renewal fund, $82,280; sinking fund, $51,023; general reserve fund, $78,695; and payments to former lessees, $43,560. This result has been achieved at the same time that the fares were reduced. For the 86,462,594 passengers who were carried, the average fare was 1⅞ cents a passenger. The Committee report that its principal difficulty is to provide for the continuously increasing volume of business. Negotiations are now in progress looking toward the introduction of some means of mechanical traction. The tramways cover 35 miles of double track, and require 4,082 horses. The employees are clothed at the expense of the department, and a friendly society has been established among them, with 1,474 members. In concluding their report the Council Committee say: "The financial results for the year's operation have been most encouraging, and prove beyond all question that the Corporation Tramways have the approval and the support of the citizens. From the accounts published herewith it will be seen that this new business undertaken by the Corporation is being conducted on sound commercial lines. All the plant has been fully maintained out of the revenue, and, after writing off capital an ample amount for depreciation, considerable sums have been placed to the general reserve fund and the reserve fund for permanent way renewals. The item of preliminary expenses remains at the original figure, as it is not considered necessary to write off this sum, the sinking fund itself being sufficient to wipe it out. Over and above the ordinary obligations to the city in the payment of taxes, water, gas, etc., the tramways undertaking is proving a great benefit to the general finances of the Corporation, and no pains will be spared to maintain the efficiency of the department now so successfully established."

❀

The Alaskan boundary question has entered upon a somewhat acute phase, owing to the recent action of the Canadian surveyors in locating the one hundred and forty-first meridian so as to throw two hundred gold-mines, including the rich placer-mines contained in a strip from three to eight miles wide, into Canadian territory. The Canadian Government has a force of mounted police there, and the regulations enforced by them are stricter than those to which the American owners and workers of these mines have been accustomed. Of course our Government may not accept the Canadian survey, and trouble may result from the resistance of our miners to a jurisdiction which they are not likely to recognize. The mounted police cannot enforce the report of the Canadian surveyors; but for that very reason our Government should hasten the progress of the question, so that the true boundaries may be defined, and the rightful jurisdiction of the United States and the Dominion respectively determined.

❀

The disputed Presidential election in Chili has been settled, and without a revolution. The question was referred to Congress, which gave a decision in favor of the Conservative candidate—Federico Evrazuriz. The opposition of the Liberals was based upon charges of political corruption and intimidation against him; but, whatever the popular belief as to these charges, it found no adequate support among the Congressional majority. The Liberals were strongly tempted to rebellion, but the Government anticipated an outbreak and made military preparations. Montt, the President, who will shortly retire, has had a fairly successful term of office, and his administration has been free from scandal and corruption. The meeting of this crisis without bloodshed may prove an effective example during future disturbances of a similar kind.

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It is too early to make any predictions with regard to the result of the political campaign, but several things have become much clearer during the past few weeks. It has become, in the first place, very doubtful whether the free-coinage movement has secured any large support among the farming and working people of the East. The Republican majority in Vermont might have been explained on the ground of the general conservatism of that State, but the equally phenomenal majority in Maine cannot be explained on any such ground. Maine, unlike Vermont, has passed through different phases of opinion on the currency

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question. The greenback movement gained very serious hold there, and it is one of the Eastern States in which the free-silver movement might have been expected to gain many adherents. On the contrary, however, Maine has cast the heaviest vote in her history in favor of the Republican ticket. It has become clear, in the second place, that this is not a sectional fight, as a good many free-silver men have very unwisely attempted to make the country believe. The issue will not be decided by the East, but by the Central West. If the free-coinage movement is defeated, as we believe it will be, it will be because the Central West—that is to say, Indiana, Illinois, Ohio, and Iowa—refuses to support the Chicago platform and the Chicago nominees. The real battle-ground is not in the East, but in these great Western States. They are to be the arbiters of the question, and if free coinage is beaten it will be beaten by a Western and not by an Eastern vote. It is fortunate, from this point of view, that the three Presidential candidates are all Western men, and that no party can any longer consistently claim to represent either Eastern or Western sentiment exclusively. The result in Arkansas, so far as it has any significance, would seem to indicate that the free-coinage sentiment is not to make a clean sweep even in the States which were practically conceded to it.

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In spite of the speech of General Francis A. Walker in London, reported in these columns several months ago, it has been widely asserted that this eminent international bimetallist had become a supporter of the free-coinage movement. It seems hardly necessary to correct an impression which never had any basis in fact, in spite of the endeavor in many quarters to confuse the position of the international bimetallist with that of the supporter of free coinage. General Walker in his London speech declared that the free-coinage movement, which found its expression in the Chicago platform and the nomination of Mr. Bryan, would indefinitely postpone the introduction of international bimetallism, and there are no more vigorous and uncompromising opponents of the free-coinage movement in this country than those who, like The Outlook, believe in international bimetallism. In a letter published last week in the "Evening Post," of this city, General Walker protests against the frequently repeated charge that the movement in favor of international bimetallism has been one of the most influential factors in the development of the free-coinage movement, and, after expressing his indignation at this accusation, says: "Many causes have contributed to the present ill-omened gathering of the discontented, in all parts of the country; but in no small degree is it due to the arrogance with which the gold monometallist press has dealt with the question of the use of silver; the studied insolence with which the views of economists, statisticians, and statesmen favorable to bimetallism have been treated; the outrageous abuse to which millions of citizens of the United States have been subject from the same source." The Outlook has more than once made essentially the same statement—namely, that the height to which the free-coinage sentiment has risen in some parts of the country has been due in no small measure to the narrow, bigoted way in which the questions of coinage, banking, etc., have been presented and discussed by a group of monometallists. It has been assumed that the attempt, for instance, to secure a freer banking system, such as obtains in France or Scotland, was essentially revolutionary and dangerous, although it is generally admitted that our own banking system is in many respects ill adapted to the present needs of commerce in this country. The first duty of the hour is to settle the free-coinage question; the second will be to put our currency on a rational, intelligible basis, and to bring our banking system into conformity with the growth and the needs of the country.

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The Democratic State Conventions in Connecticut and New York have indorsed the Chicago platform as well as the candidates. The Connecticut Convention nominated for Governor Mr. Joseph B. Sargent, the well-known tariff reform manufacturer of New Haven. The New York Convention with gross inconsistency nominated Mayor Thacher, of Albany, an opponent of the free coinage of silver, but nevertheless a supporter of the "regular" nominees of his party. Mayor Thacher is a close friend of Senator Hill, and his nomination was attributed to Senator Hill's influence. In the West and South the most important political happenings of the week have been the negotiations for fusion between the Democrats and Populists. In North Carolina and in Kentucky there is now the prospect of a common electoral ticket, but the matter is still unsettled. North of the Ohio River, from Ohio to the Pacific, fusion seems to be everywhere an accomplished fact. In most States the electors are divided between Mr. Sewall and Mr. Watson in proportion to the votes cast by the Democratic and Populist parties at the last election. In Oregon and North Dakota, however, all of the electors favor Mr. Watson, while in California nine out of thirteen favor him. In Kansas, Colorado, and Idaho, on the other hand, all the electors favor Mr. Sewall. Mr. Watson's campaign speeches in the West, criticising Mr. Sewall as a monopolist, have in some places strained the relations between the two parties. Mr. Bryan continues to address immense audiences on his campaign tour, and Mr. McKinley continues to address immense delegations brought to his home in Canton. On Saturday night last there were nine of these visiting delegations at Canton, and the aggregate number of visitors was estimated as high as twenty thousand. Most of the delegations are, of course, from Ohio and Pennsylvania, but two of those on Saturday—the railroad men and the telegraphers—came from Illinois. Mr. Bryan last week passed through Kentucky, Tennessee, North Carolina, Virginia, and Maryland, delivering several speeches each day. His visit in the East is to be a very short one. He is to spend the entire month of October between West Virginia and Minnesota. This district is to be the real battle-ground of the campaign. The official returns from the Arkansas election make the Democratic plurality 55,000, as against 49,000 two years ago and 56,000 four years ago. The official returns from Maine make the Republican plurality 49,000, as against 39,000 two years ago and 13,000 four years ago.

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The public schools of New York opened September 14. It was discovered at once that the pressure on the schools would be very much greater than in former years. This was due not only to the natural increase in the number of the children of school age, but to the enforcement of the compulsory school law and to the mercantile establishment inspection law, which went into effect September 1. The schools in the tenement-house districts, already overcrowded, were those in which the increase in the demands for school accommodation were greatest; the fact having been forced upon the attention of the ignorant, the indifferent, and the poverty-stricken parents that the State is a factor in the life of the child. According to the statement of Superintendent Jasper, ten or twelve school buildings, with a seating capacity of from twelve to fifteen hundred each, should be erected at once to meet the needs

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of the children now crowded out of the public schools of the city. The overcrowding was felt at the schools at the top as well as the bottom. The seating capacity of the Normal College provides for an entrance class of 600. The entrance class of 1896 numbers 840. The total number registered was 2,300. At the City College 1,800 boys registered—300 in excess of any previous year. The Trustees of the Normal College have notified the Board of Education that additions must be made to the Normal College before the fall term of 1897. The new school law provides for the erection of high schools, and this part of the law is favored by the majority of the present Board of Education. It is quite probable that at least one high school will be erected during the next year. The pressure on the City and Normal Colleges is a most hopeful sign. It indicates the increased valuation put upon education by wage-earners. It shows also effort by the parent of limited means to increase the period of school life for his children.

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The need of free baths under the control of the city authorities was proved most conclusively during the extreme heat in New York last August. At the People's Baths, erected and maintained by the Association for Improving the Condition of the Poor, the number of bathers for the first fifteen days of August was 9,864, or an average of 778 per day. Of this number over one thousand were children. The bathers pay five cents each for the bath, with towel and soap. The city authorities ordered the baths on the river front kept open all night. The numbers who availed themselves of this opportunity were so large that it required the services of policemen to keep the waiting lines in order. The Legislature last March appropriated $200,000 to erect free baths in the city. The site is selected, and there the matter rests. The citizens are responsible for the delay. An influential demand for the erection of these baths at once would compel the authorities to act. The delay in the matter of the small parks is proof of what may be expected as to the completion of the public baths if the subject is treated with the same indifference by the people, who alone can compel action by the responsible powers.

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There is one more convincing evidence of the value to private citizens of having at the head of municipal departments men of high principles and integrity. The enforcement of the civil service laws in the police department in New York has resulted in the department appealing to young men of intelligence, character, and physical ability to apply for the vacant positions on the police force. Eight hundred appointments will be made within the next four months, and, for the first time in its history, the city is in the position of an employer of efficient labor, instead of that of a dealer who was bound to pay for the political service that degraded one of the most important branches, if not the most important branch, of municipal government.

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The Christian Citizenship Union of New Jersey, which is composed of Christian Endeavor Societies, Baptist Young People's Unions, Epworth Leagues, and Order Leagues of New Jersey—about two thousand five hundred societies altogether—issued, through its Executive Committee, which met a few days ago at Trenton, the following sensible address to voters:

"In each of eighteen counties of New Jersey a Sheriff is to be chosen at the November elections. The Sheriff practically selects the grand and petit jurors, and is guardian of the public peace and safety. With the Grand Jury must originate nearly all processes in the interest of public morality and the enforcement of law. With the petit jury rests the responsibility of rendering verdicts, and many citizens question the value and efficiency of the jury system, because of ignorant and manifestly biased jurymen selected.

"Experience has taught the people of this State that in the maintenance of law and order the shrievalty is of prime importance. The race-track gamblers used to say, 'We got the Sheriff, and they can have the rest.' At this time persons hostile to law enforcement are working to secure the election of men to this office who will do their bidding.

"The Sheriff has officially nothing to do with National issues. He has no part even in local legislation. The Christian Citizenship Union of New Jersey urges affiliated organizations and all good citizens to combine at their party primaries for the nomination of candidates for Sheriff who can be trusted to execute the laws.

"In the event of the failure of any party to nominate a trustworthy man, members of that party are urged to vote for a worthy nominee of another party, or, if there be none such, to place in the field an independent candidate. Let no law-abiding citizen be content to support a tolerably good man for this office."

Righteousness Before Peace

In days of change and uncertainty such as society is now passing through, one constantly hears the expression of regret for the "good old times" when the social order was undisturbed, the financial world placid, and the temper of mankind calm and reposeful. As a matter of fact, there never were any such tranquil times; society has always been changing, men have always been tossed to and fro like the waves of the sea. There have been, it is true, brief periods of reaction when political interest has ebbed and society has become sluggish and lethargic; but these have been negative and uninspiring periods, when life was least worth living. The periods when hope has been high, faith in human possibilities great, and interest in action and achievement intense, have been periods of movement and times of change. These have been the productive epochs in exploration, thought, invention, art, and adventure; the epochs when men have accepted life at its full value, and have lived deeply and passionately in emotion, conviction, and action. There are periods of restlessness which are disturbing without being progressive, which make men anxious without making them great in achievement. But even these periods are better than the periods of sluggish comfort and cowardly ease. It takes a great deal of movement to keep men morally and spiritually virile and vital; there is a tremendous sag downwards which must be constantly overcome by the invigoration of the higher nature. Men have never yet shown strength adequate to the temptations of easeful conditions; they have always visibly declined when the stimulus of danger and necessity has been withdrawn. In the Old Testament and in the history of all peoples God appears, not as a tranquillizer, but as a disturber of existing conditions: for the very good reason that conditions have never yet been what they ought to be. Those who long to be let alone cherish a vain hope; God will never let the human race alone until he has reorganized it on a basis of righteousness; until that time, so long as men have consciences, there will be stir, agitation, disturbance, and change. The fundamental gain of civilization lies in the fact that change, instead of being revolutionary and temporarily destructive as in earlier ages, has become evolutionary and constructive. In spite of many setbacks, false hopes, delusive schemes, and short-sighted efforts to accomplish artificially and arbitrarily that which can be accomplished only through moral reorganization, the world slowly moves forward and upward. That it does move is the evidence of a divine purpose behind its confused life, but in its very movement are involved the disorder, uneasiness, and peril of which so

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many complain as if they were new appearances in the life of men. In a progressive development stability is not to be sought in stationary conditions, but in the character of the change that is always taking place. The presence of God is evidenced by the fact that men are unable to rest so long as they are imperfect and the social order reflects their imperfection. Perfect peace can come only with perfect righteousness.

An Unburied Lottery

The State of Kentucky is still victimized by a lottery company. The State is not disgraced by it, because the State has done what it could for the lottery's suppression. In the new Constitution adopted five years ago the people of the State made the lottery an outlaw. But the Frankfort Lottery Company, enriched by a long-standing charter to impoverish and corrupt its patrons, sought and found refuge in the courts. In the county court at Louisville in 1892, with Mr. Carlisle for its attorney, it obtained a judgment in its favor in a suit brought by the commonwealth to prevent its further operation. This outrageous decision, directly violating the dictum of the Supreme Court of the United States that no government can make a binding contract inimical to public morals, was reversed on appeal by the Supreme Court of the State, Chief Justice Bennett declaring that the operation of a lottery was "in defiance of all law and order." The lottery company, however, did not submit, but appealed to the Supreme Court of the United States. In some way not accounted for, the case has been permitted to remain undecided, and the Frankfort Lottery Company continues to defy "all law and order."

When our attention was directed to this state of affairs, we asked for corroboratory evidence. It came to us in the form of sworn affidavits from Mr. S. P. Shepard, the General Agent at Louisville of the Bankers' Life Association of Minnesota, and Mr. Frank Converse, the son of the editor of the "Christian Observer." These affidavits set forth that in order to establish beyond doubt the continued operation of the Frankfort Lottery Company, Mr. Shepard and Mr. Converse, on the 25th of August, called at one of the Louisville offices of the Company and purchased a lottery ticket reading as follows:

THE FRANKFORT LOTTERY OF KENTUCKY

The Frankfort Lottery of Kentucky, authorized by the Act of the General Assembly of Kentucky, approved March 16, 1869, and March 28, 1872, and the contract of December 31, 1875, and the amendatory contracts thereto, duly executed under said Acts.

For the Benefit of the Public School of Frankfort, Ky.

When the numbers on this ticket correspond with those on the register returned to the Manager, it will entitle the holder to such Prizes as may be drawn to its numbers, if demanded within three months after the drawing.

7. 9. 21.
G 1600

DECIDED BY DRAWING OF CLASS 404

Office No. 42. ....., 1896.
Third Street, near Main.
....., for the Management.

The lottery ticket accompanied one of the affidavits, which also contained a list of the addresses of forty lottery agents in the city of Louisville, as published in "Caron's Louisville Directory" for 1896.

That such a state of affairs should be permitted to continue in Louisville, in defiance of law, in defiance of the State Constitution, in defiance of the principle laid down by the Supreme Court of the United States, is a scandal of the first magnitude. From all over the country those who care for the suppression of the evils of the lottery, and those who protest against the still greater evil of the non-enforcement of law against moneyed institutions, ought to demand of the responsible authorities at Washington that the case against the Frankfort Lottery Company be pressed to an immediate decision.

The Higher Truthfulness

Mr. Lecky, in his "History of European Morals," speaking of different types of veracity, makes some noteworthy observations, which are in point at a time of controversy like the present. Society could not exist at all without veracity of some sort between man and man. A high value is therefore set upon it, as the cement of the social fabric. Accordingly, commercial veracity is strongly insisted on; the lack of it is visited with social opprobrium; he whose word is as good as his bond obtains the highest esteem. It is not yet so with intellectual veracity or truthful dealing with ideas, especially argument or controversy. This, as Mr. Lecky says, is a higher type, and less common even among those who are scrupulous of truth in matters of a material and immediately practical nature. For lack of it controversy is blind, partisanship bitter, and those whose common interest is to know the truth are divided by misrepresentation and distrust into hostile camps. Theologians and churchmen have set the bad example, and it is no wonder that politicians and statesmen follow it.

Some one has well said, "Truth dwells underground;" it requires mining to get at it. A man who really values truthfulness as an element of character must gauge his interest in it by his effort for it. The real truth is rarely, if ever, all on one side of a controversy. To do justice to an opponent by looking from his standpoint at his side of the question, and in a temper which fraternally credits him with an honesty of purpose to reach the truth that is equal to our own, is a sort of gymnastic exercise; but it is indispensable to moral culture. For lack of it wars, persecutions, and all sorts of pernicious discords and delusions have been the retributive scourge of States and Churches.

That it even now requires moral courage to cultivate intellectual veracity is humiliating evidence of the little progress which Christianity has made in this direction. A man who is disposed to look for whatever truth may be with either party to a burning question, and be impartially just to each, must be prepared for contemptuous epithets, as half-hearted and vacillating, a compromiser, a trimmer. But the final honor remains with him. An illustrious example is not remote in our history. The Senators who voted against their party for the acquittal of President Johnson in the impeachment trial doomed themselves thereby to exclusion from political life, but they are now remembered for it as patriots who saved the country from a most perilous precedent.

To find pure truth in human reasonings, except in the exact sciences, is as rare as to find pure metal. In men who differ constitutionally, as well as otherwise, with various mental tempers and tendencies, it is found combined, as Dr. Holmes has wittily observed, with various "basic salts"—as the "smithate" of truth in Smith and the "brownate" of truth in Brown. This is a fact which Smith and Brown must in the end allow for in their effort

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for intellectual veracity as partners in a common search for truth, proving all things and holding fast what is good.

It is strange that any community which has learned to insist on the supreme importance of veracity in commercial exchanges, and in stating the facts of physical science, should be less concerned for intellectual veracity in its estimates of human thoughts, motives, and characters. To redeem one's self and others from the mischievous illusions under which, in consequence, one half of the community often lives regarding the other half—like that church-going party man who insisted that his pastor, being of the other party, could not preach the pure Gospel—is surely an urgent concern for every one who knows that regard for the reality of things is essential to a truly rational life.

The Commonwealth

VIII.—The Teacher

The progress of the world sometimes seems to an impatient spirit very slow. We forget that each new generation begins life afresh and has all to learn. How far the acquired qualities of the parent are transmitted to its offspring is a disputed question among biologists; but if qualities are inherited, experience is not. The babe comes with wholly unused powers into a wholly unknown world. If it were not for the teacher, he would have to repeat *all* the blunders of his predecessors and learn again by the same misfortunes the lessons they had learned by theirs. By the teacher's aid he acquires some of the results of experiences which he has not suffered, and receives, through abbreviated processes, wisdom which it has taken the world generations to acquire. Earlier generations cleared away the forest, dug out the stumps, carried off the stones, plowed and subsoiled the ground, harrowed and planted it. Under the guidance of the teacher the present generation enters with its sickle and reaps a harvest which others have prepared for its reaping. The saying, "Fools learn by their own experience, wise men by the experience of others," indicates the function of the teacher in the commonwealth: it is to make available, to such as are willing to learn, the experience of past ages.

There is even now, and there was formerly much more than now, a great deal of memoriter teaching which is relatively useless. We have known of a teacher in philosophy who required, or at least expected, the pupils to repeat verbatim the pages of the text-book, and teachers in geometry who were best pleased with a similar verbal accuracy in geometrical recitations. We do not say that such memoriter exercises are absolutely useless, because, for aught we know, they may have some effect in developing a purely verbal memory, and even a purely verbal memory, though the least practically important of acquirements, is not without its uses. But this is not teaching philosophy or geometry. Such a teacher should label his class, Class in mnemonics. Philosophy is taught only when the pupil apprehends the thoughts of great thinkers who have lived before him, and thinks their thoughts after them. Geometry is taught only when the pupil perceives the logical sequences in the demonstration and understands why the conclusion is reached and why there can be no other from the premises given. The memory is a valuable faculty, but it is only a means to an end, and when it is made an end in itself it is not a valuable faculty. The memory is a convenient storehouse wherein one keeps facts and principles assorted and arranged and ready for use. If it is retentive, and keeps them carefully and effectively, and if it is responsive, ready to give them up at any moment on call, it is invaluable. But it must be discriminating; must know what to remember and what to forget; and if it retains merely words and not ideas, and those words only long enough to give a good recitation to-morrow, it is quite useless. The pupil is not a phonograph, to give out on one day what has been spoken to him the day before.

The function of the teacher, we repeat, is to give to one generation the reservoired results of the experience of past generations, and thus facilitate and expedite human development. This the true teacher does, chiefly, in two ways: first, by imparting the results of such experience—that is to say, learning; and, second, by developing, in the process, the faculties of the pupil, and thus adding to his mental power—that is, to his wisdom. No teaching is of much use, we might almost say no teaching is of any use, which does not increase either the learning or the wisdom of the pupil—either his store of knowledge or his power to make good use of such store as he possesses. Thus the study of literature, rightly conducted, first of all acquaints the student with the great thoughts of great thinkers and enables him in some measure to make them his own; secondarily, enables him to think high and noble thoughts himself, or to express clearly such thoughts as he possesses; and, finally, to perceive the real life of humanity as it is interpreted by the great revelators of human experience. The study of history makes the student acquainted with the progress of the development of the race thus far, records its various experiments, indicates its failures and its successes, and gives the pupil, if he has been truly taught, the vantage-ground of familiarity with the past in his own endeavors to add to the world's well-being in the future, prevents him from repeating the blunders of his predecessors, shows him the highway of travel, guards him from straying off into experimental side paths which lead nowhere, and prevents him from thinking himself a discoverer of a new continent when in truth he is only following in the track of a host of previous explorers. The study of natural science puts the student in possession of what the world has already learned concerning the secrets of nature, and at the same time and by the same process develops his powers both of observation and of deduction; and so enables him to pursue still further the study of nature from the vantage-ground of knowledge won by others.

Humanity is a very slow pupil. It is extraordinarily reluctant to learn from the experiences of the past. It repeats over and over again, with dismal monotony, experiments the sole value of which is to confirm by new disasters lessons taught by previous disasters. That it makes any progress, learns anything, does not continue merely trying the same experiments and repeating the same failures generation after generation, that, though very gradually, it does learn something, that each generation takes some advantage, be it ever so little, of the work of previous generations, is due to the teacher. He harvests and stores the experiences of the past for the benefit of the future.

The Outlook Vacation Fund

Previously acknowledged	$5,472 36
P. H. I.	5 00
J. A. S.	5 00
Thankful	2 00
W. W., Springfield, Mass.	5 00
Three Friends.	7 00
M. H., Brooklyn, N. Y.	5 00
P. H. K., St. Louis, Mo.	3 00
A Farmer, East Otto, N. Y.	5 53
Congregational Sunday-School, Washington, Conn.	25 00
The Friends' King's Daughters' Circle, Union Congregational Church, Providence, R. I.	6 00
Clifton.	25 00
Y. P. S. C. E. First Congregational Church, Amherst, Mass.	10 00
Total	$5,575 80

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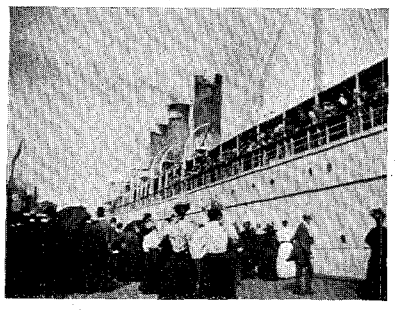
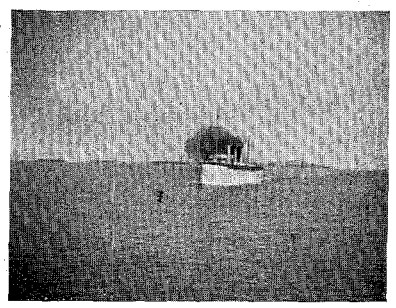
The Spectator on the Great Lakes



"Good-by!"

A year or two ago the Spectator happened to see, in one of those vast welters of miscellany that force themselves upon us under the guise of Sunday newspapers, an item to the effect that the second greatest port in the world for the shipment of iron ore was the town of Escanaba, Michigan. The Spectator had never heard of the town of Escanaba, Michigan, and knew nothing of the Lakes as a medium for the transportation of ore. He had supposed, indeed, that the principal function of the Great Lakes was to supply water for Niagara Falls. The reading of the paragraph about Escanaba marks for the Spectator a great awakening. Before this he had imagined that, since the United States had abandoned commerce on the high seas in its own vessels, the coastwise and river traffic was the field in which our ships were mainly engaged; he found that, on the contrary, the majority of the large steam vessels of the country are now plying the waters of the Lakes. He had believed that the Suez Canal was by far the most important in the world; he learned that there is a canal officially called the "St. Mary's Falls Canal," between Lakes Superior and Huron, through which last year passed a total of 17,956 vessels, as against 3,334 through the Suez Canal; and that the total tonnage of vessels passing through the Suez Canal in the twelve months of 1895 was but 8,450,000, in round numbers, against 16,800,000,000 passing through the "Soo" Canal in the eight months of the same year during which it was open for navigation. He had wondered what had become of the American sailor and the American ship-builder who manned and built the white-winged clippers of old; he found that the American sailorman now sails the Lakes instead of the sea, and that at the beginning of this year more vessels were under contract in Lake ship-yards than had been built in the entire country during 1894 or 1895. The amazing proportions and growth of the Lake commerce are, in fact, realized by scarcely one in a hundred intelligent Americans, to whom the words "inland seas" have never taken on their full significance since they were first heard in the misty atmosphere of long-gone school-days.



Meeting a Sister Ship

A Lake Lighthouse

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Another surprise that awaited the Spectator when he had decided to take a voyage on the Great Lakes was that there are magnificent passenger vessels on the Lakes. A trip on the Lakes does not mean close confinement on a slow, deep-laden, grimy ore-carrier. Any one who will glance at the picture at the head of this column will must be share the Spectator's disillusionment as he gazed at the the study of steamship, spotless in her white raiment, and suggesting advantages, if commerce-destroyer," as she lay at her pier in Buffalo. "subject" intim built exclusively for passenger traffic, carrying no

Is it true tha respect equal and in many respects superior to ing of later life? antic liner. Outwardly he that has eyes may see into childhood's e interior, he that has ears may hear of her wood- included under hogany; of her parlor staterooms, with brass bed- rrors, Persian rugs, and private bath-rooms; of her

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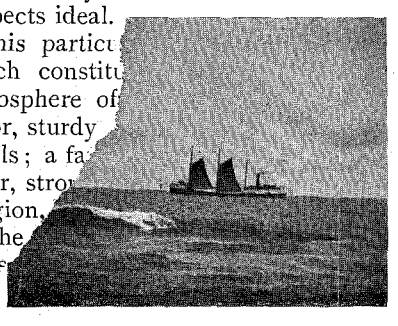
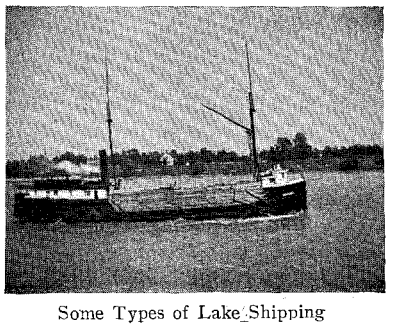
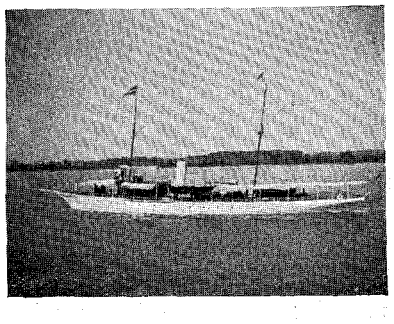
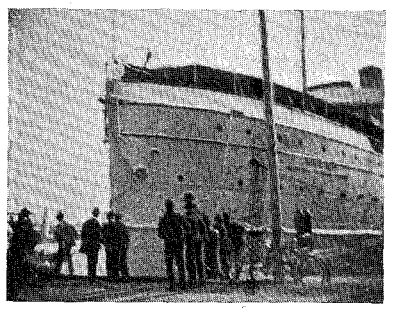






Some Types of Lake Shipping



"The Gazing Rustics Ranged Around"

handsome saloon cabin, with its luxuriously upholstered sofas, its Steinway piano, its carved writing-desks, and its library wherefrom one may cull, according to his taste, "American Political Ideas," "The White Company," "A Little Book of Western Verse," or a little book of Eastern verse called the "Rubaiyát"—an old friend whose acquaintance the Spectator immediately renewed; of her white and gold dining-room, wherein one might almost fancy himself at Delmonico's or the Waldorf; and, if he is so minded, of her great engines, her ice-machines, her huge cold-storage rooms, and her—no, not her cook's galley, but her chef's culinary plant. This beautiful vessel is the "North West," of the Northern Steamship Company, and is under the command of a typical yet peculiarly genial representative of the "fresh-water sailor," Captain George Minar.

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"Inland seas" indeed are these lakes, but one does not realize this immediately on leaving Buffalo. The difficulty of getting clear of the mole that protects shipping from the storms that sometimes sweep Lake Erie reminds one of the troubles of the earliest steamboat in the same waters, when, as Schoolcraft narrates, "two miles after leaving Black Rock a very heavy rapid is encountered, in ascending which the assistance of oxen is required." Our oxen take the form of clumsy but officious little tugs, which lend their aid to nearly all large vessels. Once out on the open "sea," however, we shake ourselves free from all attendants, and rush through the shallow waters of Lake Erie at a speed of twenty miles an hour. The ordinary lake craft are not built for speed, and the only vessel on our whole three days' trip that puts us to our mettle is a handsome pleasure yacht that meets us on the picturesque waters of the Detroit River. The Lake has produced a peculiar type—or rather several types—of naval architecture. There are few exclusively sailing craft. One occasionally sees a combination of sail and steam, but as a rule a vessel's masts are used mainly for tackle, and on many, as in our own ship, there is no provision for sails. On the most novel contribution of the Lakes to the ship-building art—the whaleback—there are, of course, neither masts nor sails. The whalebacks, however, are not so numerous as the Spectator supposed they would be. The lakemen are prejudiced against them. "If I had money enough to build a ship," said one old freight captain to the Spectator, "I'd build a ship, and not one o' those blame scows!" While the whaleback is well shaped to withstand the elements, it is apparently not so well adapted for the comfort of the crew, whose quarters are very close and uncomfortable. The kind of craft which now seems to be most popular is the large three-masted iron or steel freighter, with the engines in the stern. Some of these, like the Sir Henry Bessemer, are over four hundred feet long, and carry four or five thousand tons of freight. They are ocean steamers—though never passing out of the Lakes—in all but draft. They seldom draw more than fourteen or fifteen feet, that being the usual depth of the shallowest channels.

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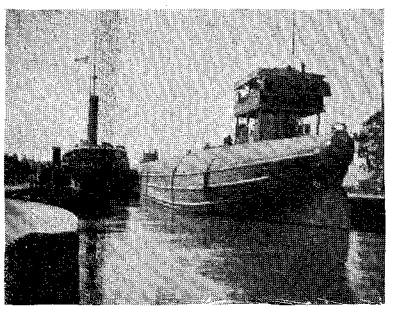
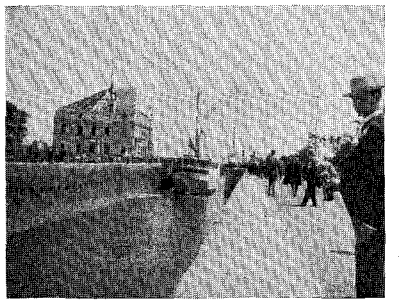
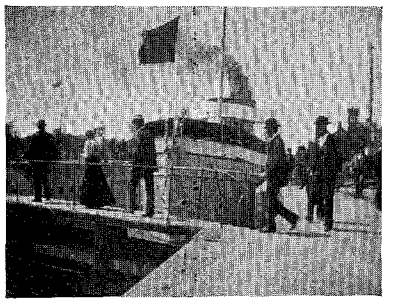

In the "Soo" Locks

It is in the navigation of these shallow channels that the lakeman shows his skill. The lake captains, as a rule, know but little of the science of navigation. They never need to "take the sun." They steer from headland to headland, and are rarely out of sight of land. But in the art of handling their boats they are past-masters. They can bring a great ship up to a wharf, if need be, so neatly that she "wouldn't crack an egg." They are their own pilots. The "salter" gives up the command of his ship when he nears the land, and the pilot guides his vessel. That is just the time when the "laker" comes up from below and takes charge. And what an art is the management of a great ship in one of the narrow channels between the Lakes! There is an endless succession of orders such as "Starboard a little!" "Slowly!" "Stidday!" "Port engine half speed astern!" "Stop her!" "Start your starboard engine!" "Port a little!" "Faster!" "Hard over!" "Starboard!" "Catch her!" "Stid-day!" And that this is not mere sailor's jargon, but is meant for a purpose, and is necessary, every word of it, if the ship is to get safely through the tortuous channel, is emphasized by the three spars sticking out of the water near the "Sailor's Encampment," mute testimony to the necessity of caution if we would avoid a like fate.

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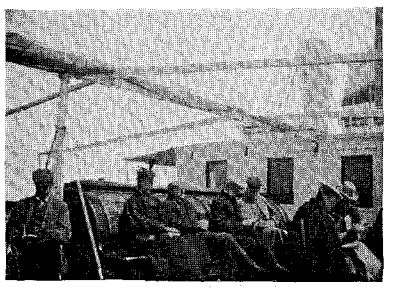
"How do you like this life on the Lakes?" the Spectator asked of a sailor off duty one morning. The Spectator uses the word sailor advisedly, for this man had sailed on "salters" on the great Pacific. "Well," was the reply, "it's a pretty good job for the summer, but the season's short and a fellow's likely to be stranded in the winter. No, a man don't get much more of a chance to see his family here than on the 'salters.' Then the watches here are longer, and I don't like that. And I've never been forrard on this boat. On the Pacific, when you ship on a vessel, they send you over her with a 'pilot,' so you'll know the lay of things. But here you've got your own place, and don't know about anything else." This remark may indicate the "system" necessary on a vessel whose crew numbers nearly two hundred. As a rule, however, the Spectator observed less formality and less red-tapeism among the lakemen than are usually seen among the salt-water sailors. There is an air of Western democracy about these men. The messenger says to the mate, "Nine o'clock and all's well, sir," in a tone which indicates his distrust of the antiquated formula, and the mate addresses his men as "Dick" or "Bill" in an undertone which shows that he is on very friendly terms with them, and doesn't in the least desire the impersonality of the relations between officers and men on, say, a man-of-war. They are mostly well-spoken, straightforward men, these fresh-water sailors, with little of official dignity, and are not too self-important to answer sensible questions—though it does seem a little strange to them that anybody should get enthusiastic over the mere scenic attractiveness of a trip on the Lakes.



A Cool Morning on Lake Superior

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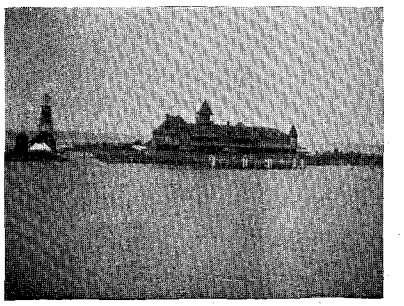
The most enjoyable part of this thousand-mile inland voyage from Buffalo to Duluth was, to the Spectator at least, the day on Lake Superior. The marvelously clear air, which seems to lend stronger lenses to our eyes as we view the passing ships and the fleecy clouds above; the fresh and bracing breeze, better than any liquid tonic, which makes us button up our overcoats and start walking-matches on deck—two laps to a quarter of a mile; the dark deep water, beautifully blue and clear as crystal, stingingly cold as we catch its spray on the lower deck when it breaks from the sharp steel beak of our mighty onward-rushing mass; above all, the sense of having around one an illimitable sea of this sparkling, precious liquid, enough to supply the cities of the world, to revivify Sahara, or to irrigate a continent if it could only be utilized—this new sensation of "water, water everywhere" and every drop good to drink—make one (saving the contradiction) almost intoxicated, inebriated with the proximity of the boundless blessings of pure water and pure air. The blessing of pure water is not, however, appreciated by the native boy to the extent which would seem natural. The Spectator saw no happy, skylarking boys bathing in these icy waters. He talked with a summer visitor on Isle Royale who had "taken a dip," but who did not wish to repeat the experience. This young man said that he had asked the Captain of a Lake Superior steamer why he carried life-preservers, the water being so cold that one could not long survive immersion. "Oh," was the nonchalant reply, "we carry the corks so that it will be easier to recover the bodies!" It is said that Superior's waters do not give up their dead, on account of their depth and coldness.



In "Little Venice"

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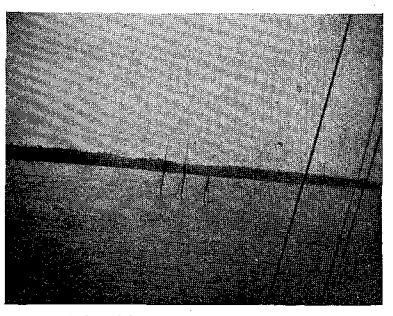
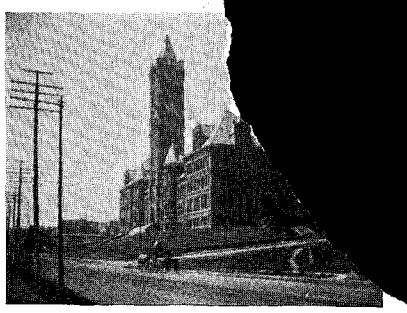
Ocean voyages usually grow monotonous; not so a trip on a fast steamer on the Lakes, for there is a constant succession of novelties to rouse the attention. It may be historic Mackinac, with its picturesque headlands and its decadent fort, last year finally abandoned by the Government; it may be the St. Clair River, with its "little Venice" of cottages and clubhouses, the resort of Detroit's water-loving citizens; or a glimpse into Canada, with a hint of French and Indian in such an inn as the "Ashiganikaning, Leon Bellair, Prop.;" or a view of the famous copper country on Lake Superior, with the smoke rising from the "Calumet and Hecla," the richest copper-mines in the world; or here and there a whaleback, a lumber-barge, or a "sandsucker;" it may be, at night, the vast dim luminosity on the far horizon that indicates some large city, like Cleveland or Duluth, soon to appear to the groups of watchers on deck; it may be the antics of the eager newsboys at Detroit, throwing their rolled-up papers to the high hurric[illegible]e deck of the steamer, and nimbly catching the profitable nickel [illegible] return; lastly, it may be the great Government locks at Sault S[illegible] Marie Canal—the canal which every year passes thirty per cen[illegible] freight and twice as many vessels as enter and leave Ne[illegible] bor—where the passenger has an opportunity to go a[illegible] his legs and wonder at the huge locks and their me[illegible] chooses, to take an exciting trip in a canoe through[illegible] And if this is not enough, the insatiable seeker fo[illegible] shuffleboard on the ship's deck, or pitch quoits, [illegible] tures, or talk with his fellow-passengers, or write l[illegible] gets just a little weary of excitement after the long[illegible] self out on a steamer chair on deck at night and look[illegible] and the rippling waters, and the dim shores, and—be still. In any event, the tourist who makes the trip of the Lakes is sure to come back a wiser, healthier, happier man, with new ideas as to ocean travel in his own land, so to speak, and with a memory full of pleasant reminiscences to hearten him for his daily work.



The "Sailors' Encampment"



Duluth High School (Head of the Lakes)

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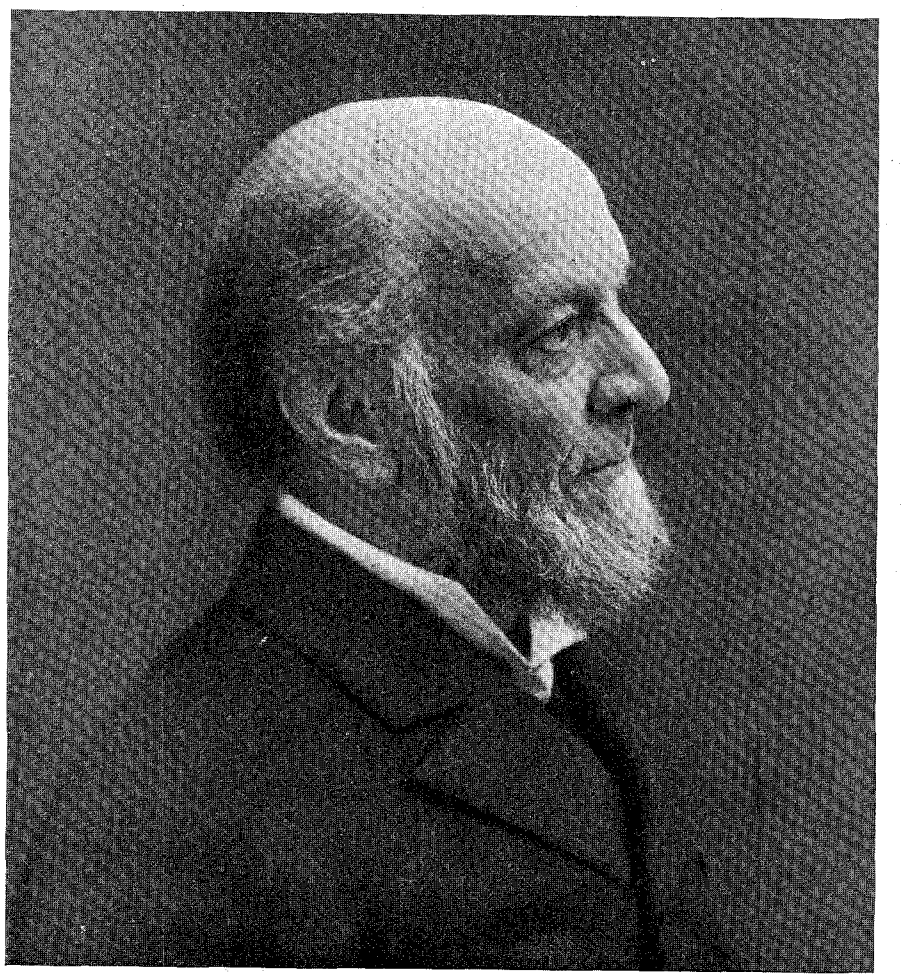

John H. Vincent.

The Founder of the Chautauqua Movement

By William R. Harper, D.D.

President of the University of Chicago

IT is a difficult and delicate task to write about one's friend, one's colleague, one's honored chief. It is difficult because, however strong may be the desire to appear and to be impartial, the temptation comes at every step to consider things from a special point of view. The task is delicate because one hesitates to reveal to the public his inmost feelings; in other words, to tell the whole truth as he regards it. The task, however, s been undertaken, and, though difficult and delicate, accomplished. There may be disadvantages in a *living* subject, but surely there are also it has been one's privilege to know the ately and for a long period.

one's early environment is a foreshadow- But what are the elements which enter nvironment? It seems to me that all are wo words—home and education.

ome life of John H. Vincent was in many It was likewise exceptionally well adapted lar temperament. The principal elements ted this life were, in climactic order, an calm and quiet, characterized by religious adherence to principle, and high intellectual ther of Huguenot descent and Huguenot char- g and sympathetic, zealous for right living and stimulating in the highest degree the best elements character of his children; a mother whom the son elf calls "an incarnation of consistency, fidelity, self- rifice, and serenity," who "never uttered a rash or foolish word."

His education, while not as formal as he himself has always wished it might have been, was, after all, an education of true and broad type. It included elements which even the best school life may not furnish. One can easily understand how every day spent in this home life was a day of educational progress. With a strong emphasis laid upon intellectual culture, with a library carefully selected and continually used, with the frequent visits of ministers and prominent persons, in accordance with Southern ideas of hospitality and entertainment, the whole surroundings were educative in the best sense. There was also specific training in the earliest years; under a governess in the Pennsylvania home after leaving Alabama, and in public school, in Milton Academy, and in the preparatory department of Lewisburg University. A discipline as valuable as any other was secured during four years of teaching, beginning with his fifteenth year, and in this first independent work there was shown an exhibition of spirit which explains much that became prominently characteristic in later life.

When almost ready to enter college, the young Vincent was persuaded by unwise friends to give up the thought of a college course and to enter at once upon his life-work of preaching. To use his own words, "college was abandoned through the pressure of church influence and of personal conscientious conviction." Beginning to preach at the age of nineteen, his study henceforward was carried on in connection with pastoral work. It is an interesting fact that during the early years of his ministerial life he was impelled by his own ambition to undertake severe courses of study, including practically all the subjects of the college course. Realizing that his work henceforward must be done by himself and without the aid of technical teachers, he seems

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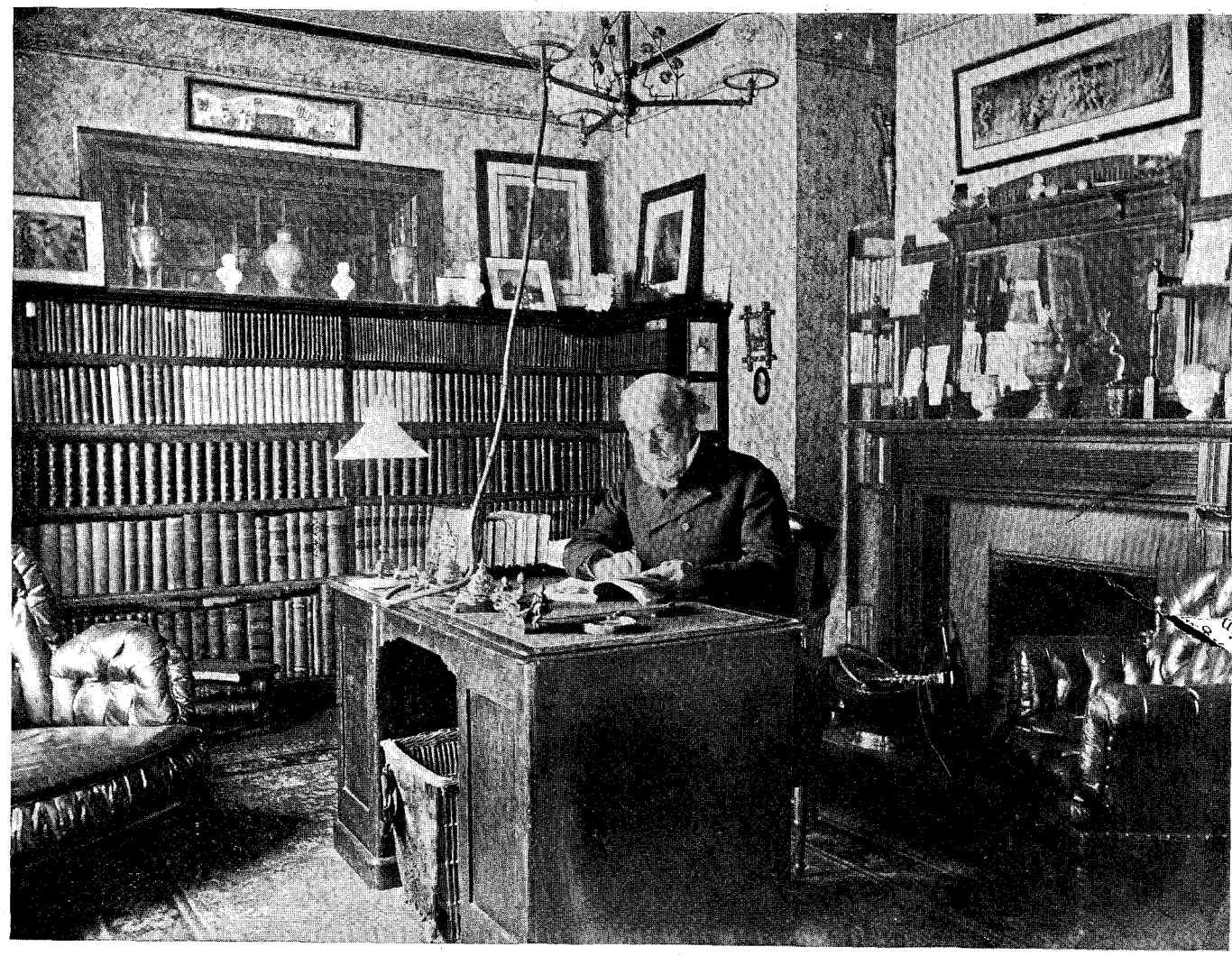
to have entered upon it with all the greater vigor because of the lack of direct assistance. Strangely enough, his instinct proved to be a correct guide. Nineteen men out of twenty who undertake to direct their own studies during this period of life waste the greater part of their time. It was not so with the founder of the Chautauqua movement. The ideals which had been placed before him in his earlier days, the conviction that in the providence of God he was to accomplish something—these, together with his unerring instinct, led him through a most vigorous and thorough discipline. Yet he himself says that the lack of a college education has been for him throughout life the "thorn in the flesh;" "one can scarcely conceive of the grief, made up of regret, discouragement, and mortification, which this fact occasioned me through most of the years of my mature life." It was only after a prolonged struggle that at last he gave up the thought of a college course. During this period of struggle, "effort after effort was made to bring conscience and circumstances into line with ambition and to break loose from the active ministry in order to complete a college course."

Can any one doubt that the Chautauqua movement owes its existence in large measure to the fact that its founder did not have the privileges of a college course of study, and to the almost morbid feeling which had its origin in this deprivation? In the history of his mature life one can see almost at every step the influence of this feeling. Every effort was put forth to secure that which would serve as a substitute for the much-desired college training of which he was deprived. It was out of this struggle—a lifelong struggle—that Chautauqua, in the broadest sense of the term, was born.

But before we leave this earlier life, which contained, indeed, the germ of all that followed, notice should be taken of the tendencies which manifested themselves most clearly, and of the ideas which seem to have exerted greatest influence upon his mind. Before he had reached the age of twenty-one, every important characteristic of his later career had already exhibited itself. He had shown himself to be an indefatigable *student*, working then, as he has worked throughout life, whenever occasion or opportunity presented itself, occupying every moment of leisure for the acquisition of some new line of thought, for the mastery of some new author. The standard fixed in these years never afterward suffered change. He had likewise already developed the methods of the *teacher*, beginning at the age of fifteen, and continuing the work through four years. Here was gained an experience in the art of presenting truth for the instruction of others, which has more clearly characterized him than perhaps any other American preacher of modern times. If we had before us that picture of John H. Vincent in his earliest years, with his school gathered about him, not in the school-house, but in the grove, the pupils seated very comfortably upon the rough seats which he and they had provided, we should have indeed a picture of Chautauqua in miniature. But stronger than the tendency to be a student, more marked than the ability to teach, was the religious tendency of his mind, and his ability *to preach*. He was told that for this great work he had been set apart in infancy by his mother. It was his conscientious regard for what seemed to be a call from Heaven that led him to sacrifice his intellectual ambitions and undertake the work of the ministry. There is a tradition that while still a child the disposition to preach had manifested itself. The deep spirituality of his nature, the peculiar strength of the religious feeling which controlled him, the marked simplicity of his faith—these pointed unmistakably toward the work which, after all, was to be uppermost in his life. Throughout this period the influences to which he responded most easily, and by which he was most thoroughly controlled, were those of religion and of the natural world about him. The example and teaching of father and mother, together with a God-given appreciation of the value of religious faith and life, formed a character which was to continue its development in the same lines for many decades. But



THE STUDY, TOPEKA

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in close connection with this was the influence exerted upon him by nature. Again I use his own words: "Nature was full of wonder to me, and wielded a strange influence over my life. The stars, the night-winds, the thunder, the clouds piled up like towers at sunset, the ripples on the bosom of the river, the dark line of the Montour mountains

THE PARLOR, TOPEKA

in full view from my house—all these, and everything else in nature, took hold upon me, filling me with unrest and longing that grew at times into a sort of torture. Everything had religious relations and intimations, and my own life during these earlier years was often morbid, and sometimes wretched." All this must not be forgotten in our effort to estimate his later life.

The special fields of work in which John H. Vincent has shown his power are the varied fields of religious and educational activity. In 1866 he became interested in Sunday-school work, and soon began to give his whole attention to the subject. But he never became a Sunday-school "hobbyist," for he always treated the subject, not as something isolated, but rather in its relation to the home, the pulpit, and the pastorate. Few, perhaps, are aware of his relationship to the earliest Sunday-school lesson-leaves and Sunday-school helps. He originated in outline a detailed lesson-leaf and periodical note system as published by the "Sunday-School Teacher," afterwards called the "National Sunday-School Teacher." He founded the "Northwestern Sunday-School Quarterly," afterwards changed to the "Chicago Teacher," a monthly, from which developed the International lesson system which has played so prominent a part in Bible study throughout the Protestant world. A little later he inaugurated the Berean system of lessons. Nothing shows the spirit of the man better than an address (given in 1871), recommending the home Sunday-school, from which the following brief extract is taken: "Visit the homes of the people and organize Sunday-schools there. We say to our Western farmer, If you live on the border, ten miles from every other human being, organize a Sunday-school. If there are only two persons in your house, open a Sunday-school. Sit down and read a portion of God's Word together, talk about it, memorize it, honor it. Save one or two dollars and send for a library of six or eight books. Give your little gem of a home Sunday-school a name, report its existence, seek God's blessing, and keep at work fifty-two Sabbaths a year." In this same connection, in speaking of "window-sill gardens," he says: "If but two or three families live within reach, get them together for a Sunday-school. We know it will require faith and forbearance, patience and love, but this may be had in unlimited measure. On window-sills of the fifth story of crowded tenement-houses in the city we have seen flower-boxes filled with earth, green vines springing up from them and shading the windows. In Palestine we have seen flowers, green grass, and frequent shrubs blooming in tiny clefts and in thin crevices, on the rock and on narrow terraces. Despise not the day of small things. Verdure and bloom and fruit may come where there is just soil enough for them to grow. Despise not this little cluster of insignificant houses in out-of-the-way country places. Where you can get a handful of children or adults, organize a Sunday-school. A Shakespeare, a Milton, a Whitefield, a Peabody, may be there. But of this be sure: where five lowly souls are, there are five immortals, redeemed by the blood of Christ, and although their names are never known beyond the limited neighborhood in which they were born, you may register their names in the Book of Life. There they will shine forever." To measure his influence in the work of the Sunday-school, it is only necessary to recall the fact that for twenty-two years he was Secretary of the Sunday-School Department of the Methodist Episcopal Church.

Directly and indirectly, his work in the Church has been one of greatest influence. Nor has this influence been limited in any way to the denomination with which he is identified. In the Sunday-school institute, in the pulpit, and, indeed, everywhere, he has been recognized as contributing to the progress and advancement of the Church at large in all its branches. When, in 1888, he was elected Bishop in the Methodist Episcopal Church, the feeling was general that one who belonged to all the denominations had now been set apart for special work in a single denomination, and that consequently there had been taken away from the other denominations that which rightly belonged to them. This feeling even yet exists.

The literary work of Chautauqua's founder can only be mentioned in a word. More than a score of volumes from his pen have been published. These books, always read with eagerness, include a discussion of technical as well as practical questions, pedagogical as well as ecclesiastical topics, exegetical as well as homiletical material, secular as well as Biblical history. No more charming pages have been written by a traveler than those which are to be found in the brochures, "To Old Bethlehem" and "In Search of His Grave." In the domain of college

EPISCOPAL RESIDENCE, TOPEKA

work his influence has been most widely exerted, both directly and indirectly. There is no institution of learning in America to which John H. Vincent is not a most welcome visitor. His three years of service at Harvard as preacher, where his success has given him without question a position next to that of Phillips Brooks, his

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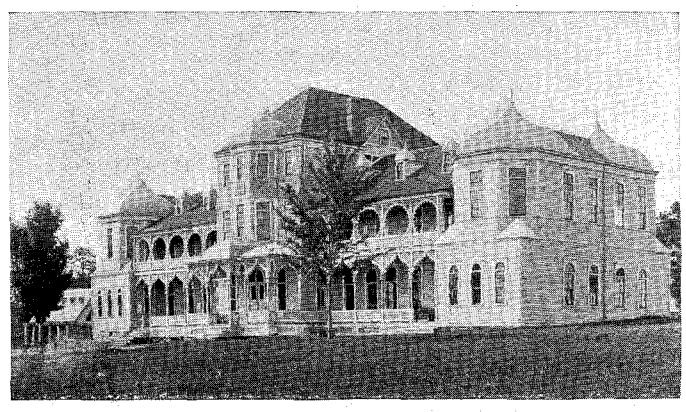
sermons from time to time at Yale University, which have been received most graciously by the students in spite of the compulsory chapel attendance, his sermons and addresses at Cornell University and at the University of Chicago, his lectures at the Johns Hopkins University, have indicated his power over college students and his ability to interest them in the subject of religion. By voice, by pen, and by the Chautauqua service he has devoted his energies unceasingly to the cause of higher education. His service in that cause has been all the more zealous because of his appreciation of the loss incurred in early life by reason of his failure to receive a college education.

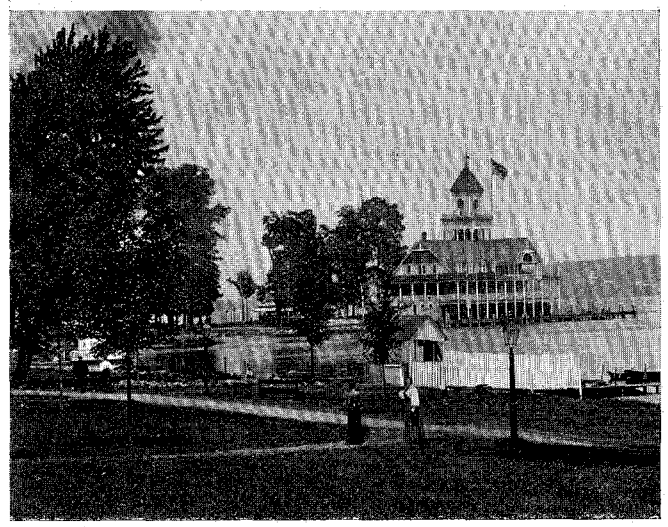


THE MAIN RECITATION HALL, CHAUTAUQUA

But the friends of Bishop Vincent to-day will agree that his greatest work has been done at and in connection with Chautauqua. If the word Chautauqua signified only the local Chautauqua with its Assembly, its Sunday-School Normal, its Schools of Sacred Literature, its Schools of Philosophy, Ancient Literature, Modern Literature, Mathematics, and Science, its School of Physical Culture, its schools of practical work in every line of effort, and its platform lectures given by men of every country and of highest position, the work would have been a great work, and more than sufficient to assure a lasting fame. But it will be remembered that the local Chautauqua is really something small and insignificant when compared with the world-wide Chautauqua. When we recall the scores of Chautauqua Assemblies established throughout the United States, the Oxford summer meeting established on the basis of the Chautauqua idea, the hundreds of thousands of readers who have been connected with the Chautauqua Literary and Scientific Circle, the tens of thousands of homes into which a new light has penetrated as a result of the Chautauqua idea, the hundreds of thousands of books which have been bought and read by those who were eager for a learning which had been denied them, we obtain a faint conception of the meaning and significance of the term Chautauqua.

Bishop Vincent

For what will Bishop Vincent's name stand in the far-distant future? As what will he be best known? As student, preacher, or teacher? I do not hesitate to say that his fame will go down to our children's children *as a teacher and an educator*. His work has influenced for good the cause of education more strongly than that of any man living to-day. What are the ideas which he has emphasized? The answer may be given briefly: (1) Education and life are inseparable, indeed identical, and consequently this thing called education is something which should be continuous, never ceasing, lasting as long as life lasts. What is life but a period of training for something higher and beyond? Education is also something which should be symmetrical, running parallel with life itself and adapted to the needs and necessities of life. His mother's doctrine, reiterated by his father, he tells us, was, "Education without religious faith and life is valueless." That this doctrine sank deep into the heart of the son his whole life bears testimony. Still, education must be broad and comprehensive, not a little here and a little there, but something everywhere, and to be regarded as ideal only in proportion as it makes one able to deal with the problems of life, and brings him into contact with all the culture of the higher life of civilization. (2) Education is not to be confined to formal study. It includes this, but it includes much more. Books alone are insufficient.



LANDING PIER ON LAKE CHAUTAUQUA

One must come in contact with people, and especially with "the ablest men and women, specialists, scientists, littérateurs," "great teachers who know how to inspire and quicken minds," and from whom a special inspiration may be gained for the doing of special service. One must travel at home and abroad, and bring himself into contact with the localities in which the great lives of the world have been lived and its great events enacted. Perhaps more may be gained than in any other way from personal thought and meditation, in hours during which one is able to examine himself and hold before his soul a mirror in which shall be reflected his inner life and thought. (3) Education is not limited to any place or places. It should be the highest work of the home, and the entire policy of the home life should be directed towards the encouragement of that kind of living which shall be essen-

THE HALL IN THE GROVE, CHAUTAUQUA

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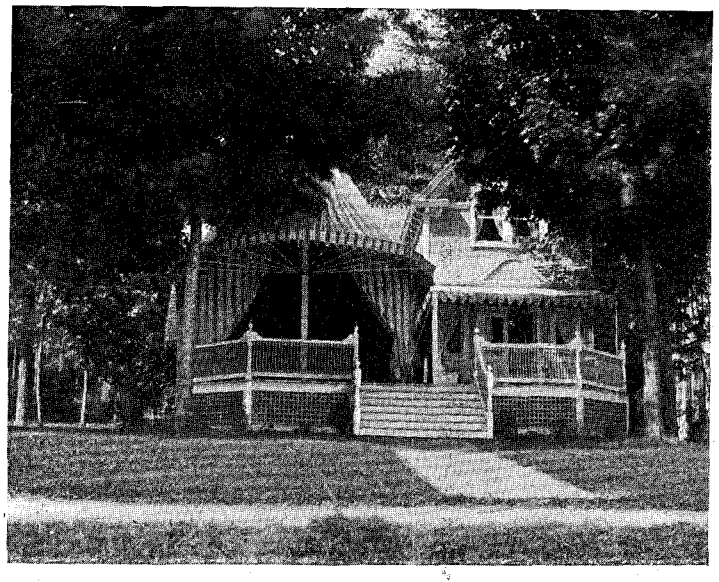
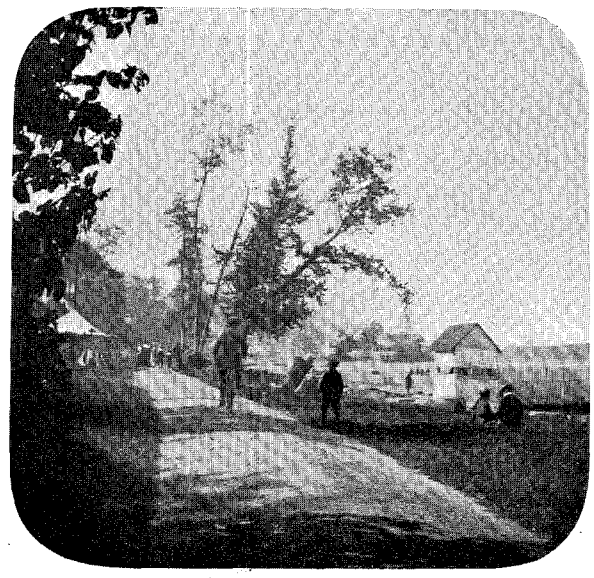


TENT COLLEGE AT CHAUTAUQUA



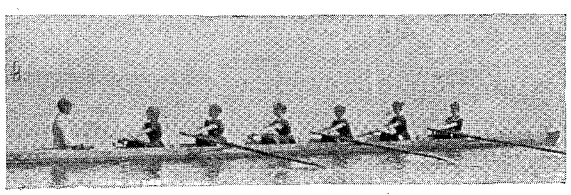
BY THE LAKESIDE

tially educative in its character. It will of course be the exclusive work of the school; but outside of school, at the desk, in the factory, anywhere and everywhere, the desire to secure it should be the most intense desire of the human heart. (4) Education shall not be restricted in time. At no stage in life should one feel that his education has been finished. There is no age at which the work of education is impossible. Every man should be a student every day through all the days of life. Very striking are the words with which Bishop Vincent closes his article in the "Forum," "How I was Educated:" "I am in school now as a student every day, and unfinished *curricula* reach out into undefined futures. I shall never 'finish' my education."

These are the principles which underlie the Chautauqua movement; the factors which have entered into that movement to make it so great a success; the ideas for which the founder of Chautauqua has stood and to-day stands. Does some one suggest that these ideas are commonplace; that every one accepts them; that, indeed, they have never been denied? This, perhaps, may be true, but it is Chautauqua's founder who has made possible for many the realization of these ideas, who has laid such emphasis upon them, and given them such prominence that to-day they are the common property of all. Their extended prevalence, it should be remembered, is due in large measure to the world-wide work of Chautauqua.

In conclusion, no one who has been associated with Bishop Vincent has failed to observe two striking characteristics, both of which are closely related to what has already been said, both of which would be expected in a man of his antecedents. As he grows older in life he does not grow narrower. His views are constantly expanding, and his interest in the work that is going on about him increases every day. This is explained by his constant reading and studying, which have become a life habit. At the same time he stands loyally by what he believes to be the fundamental truths of his Church and his theology. No one is in doubt as to his position upon every essential question. This double characteristic which presents itself so clearly is perhaps the truest index of his character.

No man ever heard Bishop Vincent speak without respecting him. No man ever came into close touch with him without loving him.



ON THE LAKE

Three Poems

A Lesson from Nature

One lesson, Nature, let me learn of thee,
One lesson which in every wind is blown,
One lesson of two duties kept at one,
Though the loud world proclaim their enmity—
Of toil unsevered from tranquillity!
Of labor, that in lasting fruit outgrows
Far noisier schemes, accomplished in repose—
Too great for haste, too high for rivalry!
Yes, while on earth a thousand discords ring,
Man's senseless uproar mingling with his toil,
Still do thy quiet ministers move on,
Their glorious tasks in silence perfecting!
Still working, blaming still our vain turmoil,
Laborers that shall not fail when man is gone.

—*Matthew Arnold.*

Work

What are we set on earth for? Say, to toil;
Nor seek to leave thy tending of the vines,
For all the heat o' the day, till it declines,
And death's mild curfew shall from work assoil.
God did anoint thee with his odorous oil,
To wrestle, not to reign; and he assigns
All thy tears over, like pure crystallines,
For younger fellow-workers of the soil
To wear for amulets. So others shall
Take patience, labor, to their heart and hand,
From thy hand, and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.
The least flower, with a brimming cup, may stand,
And share its dewdrop with another near.

—*Elizabeth Barrett Browning.*

Theocritus

O Singer of the field and fold,
Theocritus! Pan's pipe was thine,—
Thine was the happier age of gold!

For thee the scent of new-turned mold,
The beehives, and the murmuring pine,
O Singer of the field and fold!

Thou sang'st the simple feasts of old,
The beechen bowl made glad with wine,—
Thine was the happier age of gold!

Thou bad'st the rustic loves be told,
Thou bad'st the tuneful reeds combine,
O Singer of the field and fold!

And round thee, ever-laughing, rolled
The blithe and blue Sicilian brine,—
Thine was the happier age of gold!

To-day our songs are faint and cold,
Our Northern suns too sadly shine;
O Singer of the field and fold,
Thine was the happier age of gold!

—*Austin Dobson.*

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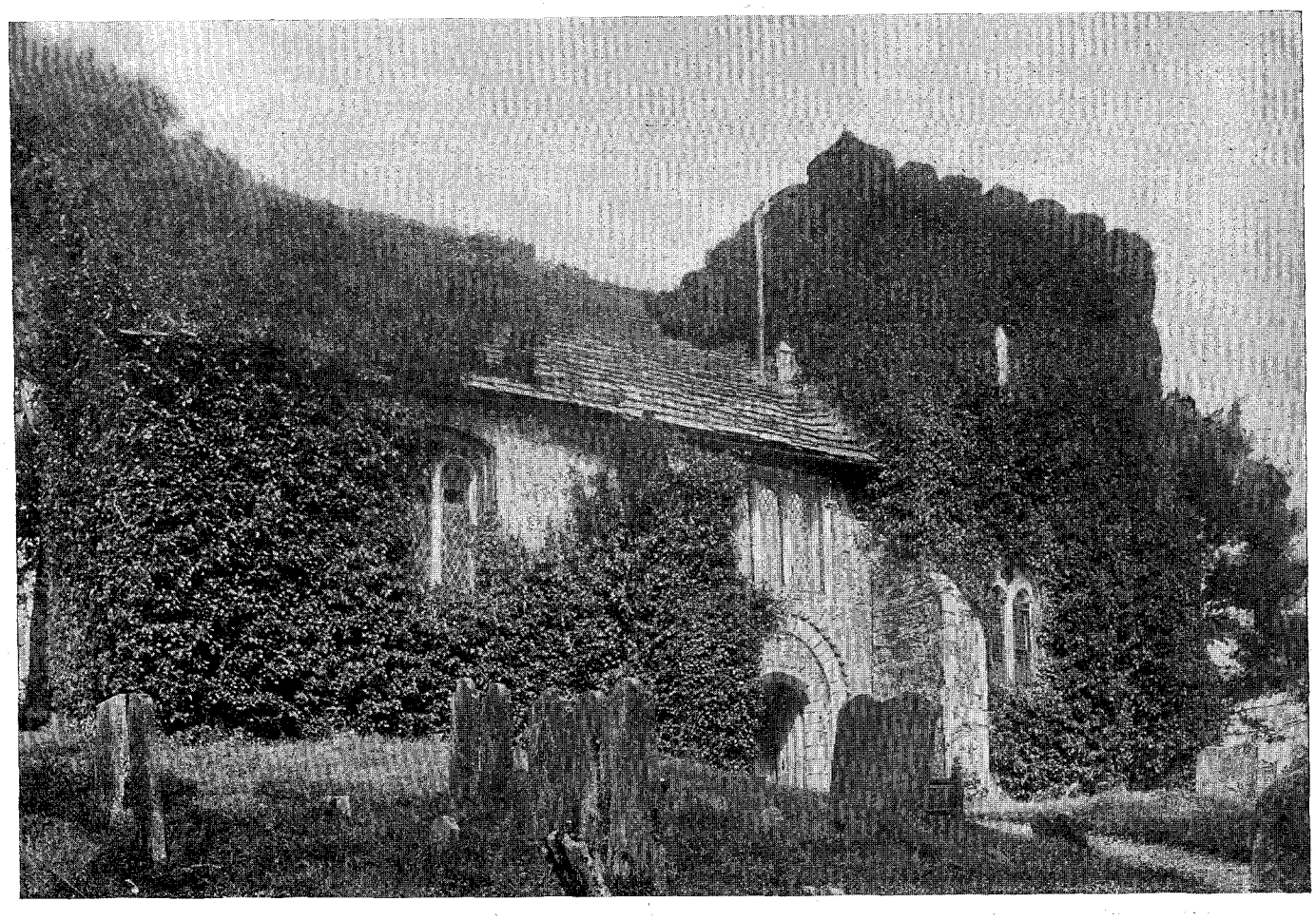

"RURAL SIMPLICITY"
Bramber Church, England

The Rural Church

I.—"A Cathedral in a Bandbox"

By J. Cleveland Cady

IT is related that a few years ago the good people of a pretty village, not remote from the great metropolis, having with considerable effort and sacrifice secured a few thousand dollars for the building of a rural church, went to an eminent architect for advice and designs. Their committee were quite aflame with schemes and ideas for the new building—much, indeed, as the private citizen is apt to be when contemplating the erection of a house for his own family. Many of them had sought the available books on Church Architecture, and fastened upon some especial feature or features that seemed to them supremely desirable. One hoped that "whatever else might be lacking, the church would have a plenty of gargoyles, as they were the most charming features of any church." Another greatly admired flying buttresses, and desired to have one or two, "to give it such a cathedral effect," and, when a more practical brother remonstrated that they were unsuitable for their little church, as they were the constructive features of great vaulted naves, replied that "they were remarkable triumphs of construction, and one would certainly be a very educational feature in the town." Still another desired the highest spire in the county, urging that it could be cheaply done in slate, and so "not only be a lofty landmark, but a monument to their economy and ability to make much out of little." A member who was specially interested in matters ecclesiastical longed for "nave, aisles, transept, and an ambulatory—an ambulatory, if possible."

The committee presented their ideas very fully to the eminent architect, who heard them patiently, and when they had concluded said: "Did I understand you to say that you had seventy thousand dollars to begin with?"

"Oh, no!" exclaimed the chairman, "we have *seven* thousand in all. It's not a large church that we want—only a little village church to seat two or three hundred persons."

"Oh! I see," replied the architect—"you want a cathedral in a bandbox."

This desire for a "cathedral in a bandbox" has for a long time been the bane of our rural churches. It is not always a Gothic cathedral which is desired, but, whatever may be its style, it is apt to be a building of a too pretentious type for the means in hand, the community, or the uses required. This naturally leads to an unsubstantial and tawdry structure—perhaps the most despicable combination that can be thought of. The moldings and ornaments, which on account of expense cannot be carried out in solid material, are executed in some inferior substance or in imitation of the genuine, and so the whole affair is disgraced, not only by poor material and work, but by the evident desire for ostentation, even if attained by a mockery, and by the fact that, if it teaches the community any lesson in connection with the worship of God, it is that display is the most desirable of attainments, and in the church, as in the world, "keeping up appearances," however false, is essential to success.

Some time ago, as the writer was journeying through a beautiful portion of New England, far from railroads and works that reminded of the active forces of the time, but where mountain and lake scenery were of marvelous loveliness, upon passing around the side of a mountain he came in view of a little hamlet nestling in the hills—a scene that must once have been one of rare charm, but which was now quite spoiled by a church that had recently been erected.

It was a cruciform building with a large square tower at the intersection of nave and transepts. The roof of the tower (which presented quite an extensive surface from any point of view) was covered with tiles which seemed to

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be of the brightest scarlet, and which, of course, had nothing in common with the natural surroundings, but was always asserting itself in the most positive manner, giving the "rash gazer" constant provocation to "wipe his eye."

Another extremely inharmonious and staring color effect, even at a distance, was the glazing of the windows, which were showily done in opalescent glass, a material which, however fine in its interior effect, is liable to distressing exterior results unless managed with great care. Here the crude blues and whites of the "art glass," as tradesmen nowadays delight to call it, did their best to vie with the scarlet tile of the tower, and, it must be confessed, with no mean success.

The nearer approach to the building did not reveal any mitigating features. The elaborate cornice of the central tower proved to be of galvanized iron, painted to match the stone of the walls; the greatly foliated window-tracery was of wood, the joints and cracks of which were opening in many places; the ornate cappings of buttresses and pinnacles were of cement or artificial stone; the showy, clumsy finials and crestings were of cast iron, but gilded in so generous a manner that they added still more to the glaring effect of the building.

Later inquiry brought out these facts: that the summer boarders in this lovely mountain region desired a house of worship, had contributed liberally towards it, and, finally, the large subscription of a wealthy lady completed the amount deemed necessary; that it was thought a fitting and happy thing to make it a memorial to a home missionary who had spent his life—a most laborious and self-denying one—in that part of the country; that the fashioning of the building had been put in the hands of a young architect who was summering in the neighborhood; that it was soon likely to be closed, as it was some five thousand dollars in debt, it having been found that so much "elegance" could not be secured for the sum contemplated.

This story of a village church is not an unusual one. In the failure to take a simple type of building which could be admirably and solidly built within the means at disposal, which would from its very simplicity be likely to harmonize with its natural surroundings and add to their charms, many a pretty countryside has had its beauty ruined by a building of a style so pretentious as to be unfitted for its place and purpose, and so inherently expensive that it could be built only in a cheap and flimsy manner, even then running its founders into debt.

How often, as we journey in England or France, we are strongly attracted by the village churches, until at length we come to watch for them as among the most pleasing objects to be met! They seem so simple, so effective, so suited to their sites, and so in harmony with nature generally. Not only are the most refined and cultivated charmed by them, but every one declares them "picturesque" and "lovely," and has a feeling that they could not be other than they are without a distinct loss to the little town or hamlet.

And what are the factors from which the little buildings receive this beauty and interest?

Usually low, massive walls of rugged stone; an immense roof that surmounts them, with few or possibly no features to break its surface (which gets quite enough relief from its rough, deep-toned covering); a few simple but well-located windows, and occasionally the walls between them strengthened by bold, irregular buttresses. Very likely there may be a low, sturdy stone tower connected with the building at some unexpected point, or growing out of its composition—often, however, seeming quite an accidental matter.

Who has not met with such buildings again and again, and longed to transport them to his own neighborhood, or at least reproduce their like?

They were sometimes the crowning glory of the town. They had lasted for numberless decades, and deserve as many in the future, gathering around them the associations, affection, and interests of generation after generation. They cannot become out of fashion, for they have never entered into the passing fancies and fads of the time.

Their reasonableness, simplicity, and honesty have in them the elements of the best taste, and must always command admiring respect. The most of these churches were less expensive to build than the New England church described in the early portion of this article. Their few simple and solid features cost less than the aggregation of trashy ones that made the latter distressing.

What, then, is the important lesson taught in regard to rural churches by the good and bad examples we have considered? Is it that we should build only very simple and ingenuous buildings, but very real and solid?

Is it not, rather, that no scheme of building should be attempted that cannot be carried out thoroughly and appropriately?

If there is ample means to build grandly, as has been the case in many of the foreign towns, it is a subject of congratulation for the place and the public at large; the building, if carried out in a monumental manner, becomes a distinguishing feature of the town and does it great honor; but if, as is often the case, only moderate means are available, and our rule of procedure necessitates a very simple style of building, we have already seen that simplicity and beauty go hand in hand, and that, when excellent in their way, the humbler as well as the grander buildings are objects of general admiration—are often famous. The only requisite is that each should be excellent in its own way.

Moderate means is not the greatest of misfortunes if used in the right direction. The trouble comes when that is attempted which is not in keeping with the means or circumstances of the case—when the attempt is made to build "a cathedral in a bandbox."

Margaret Ogilvy

A Visit to Mr. Barrie's Mother

By Ellen Painter Cunningham

The light of Mr. J. M. Barrie's literary success shone from one of the first signal-fires kindled by the recently rising School of Scotch Authors. As it was Mr. Barrie's

MARGARET OGILVY
(Mrs. Barrie)

mother, Margaret Ogilvy, who, from her memory's retentive stores, fed the flames of his genius with many fagots of facts, and as it was also she who fanned the sparks of his earliest achievement with the inspiring breath of encouragement and appreciation, it is indeed appropriate, at this

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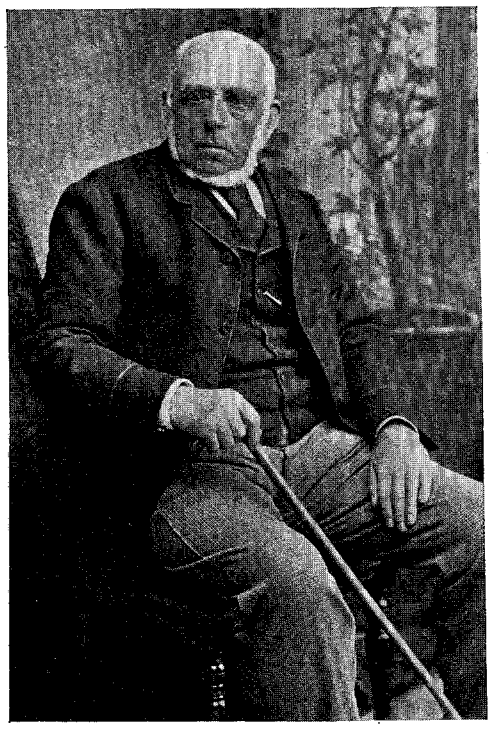
season of the first anniversary of her death—the 3d of September—for Mr. Barrie to illumine her memory with the reflected light of his fame, by publishing "Margaret Ogilvy," in her honor. The affectionate appropriateness



MR BARRIE'S FATHER

of this tribute is best understood by those who best knew the perfect sympathy of their relations, the afterglow of which may perhaps receive a more personal tinge of coloring from these few reminiscences of an American's visit to Mrs. Barrie and her surroundings—"Thrums."

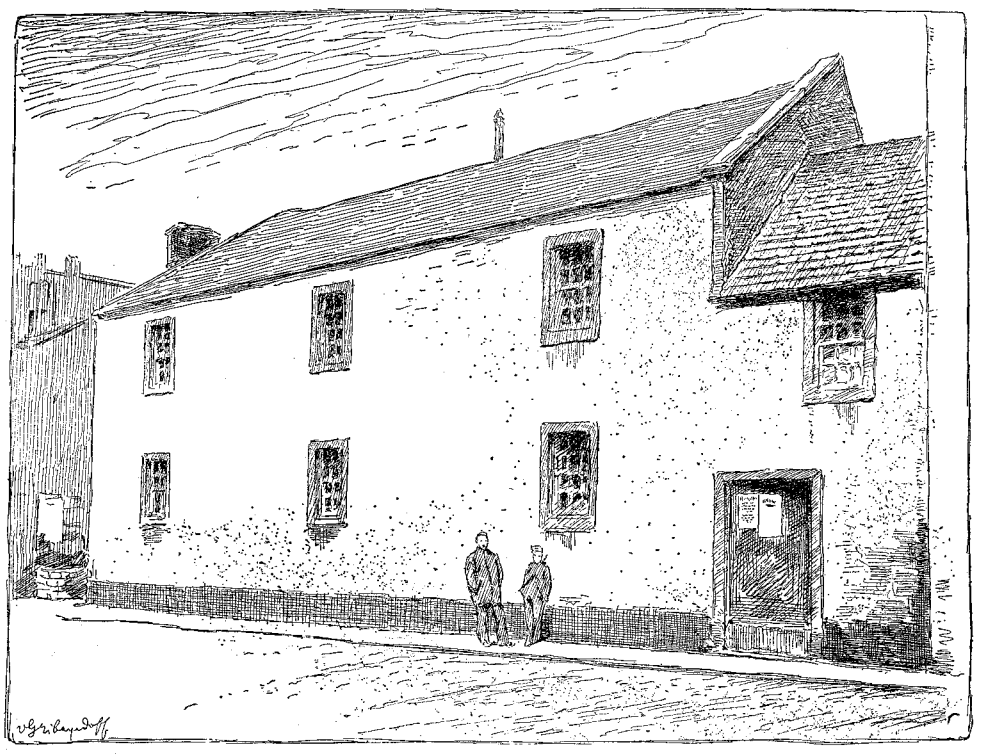
Kirriemuir—"Thrums"—located sixty-odd miles north of Edinburgh, was visited even in the summer of 1890 by 3,500 pilgrims, who voiced a small part of the Scotch applause. A local guide-book has now been published, and one of Scotland's best photographers has taken pictures of the famous village, to satisfy the demands of enthusiastic visitors. In 1891 it was the privilege of the writer, in company with two Scotch friends, to be shown the Barrie landmarks of the town by one of its former provosts, Mr. Ogilvie, who knew the Barrie family. The epicurean sight-seer, accustomed to picturesque fare, finds little to suit his taste here. The streets are treeless and relentlessly monotonous, unenlivened by the gay flowering window-boxes which are so familiar a sight in humblest English homes.

A small eye of a window is quite a common feature, and lends an architectural squint to the village countenance. Typifying the Scotch propensity for presenting the most unattractive aspect possible, the small red sandstone dwellings apparently "turn their backs on the public," being generally entered through a rear garden, and with no door opening upon the street. Any one accustomed to the American version of "tenement" would be surprised to hear that term applied to the row of two-storied houses (in one of which Mr. Barrie was born) to distinguish them from the ordinary *one*-storied cottages.

Mr. Barrie asserts that many of the "Thrums" weavers "lived and died 'Thoreaus' without knowing it," and he had every opportunity for forming this opinion, as his father, still living, hale and hearty at eighty years of age, was a hand-loom manufacturer who employed several men, and carried on the weaving on the first floor of his dwelling. In former times, during the dark Northern winter days, often one weaver read aloud some paper, thus supplying his companions with topics for discussion, while a small hanging "cruizee," primitive in its whale-oil and rush pith, feebly furnished artificial light; but it is told how mischievous "laddies," not more contented then than now with the sober light of knowledge and philosophy, would delight in slyly cutting the "cruizee's" string, momentarily illuminating the darkened scene by a flash of fun!—one more glimpse of "Thrums" villagers, who, if philosophical and humorous, are also, it appears, eminently independent and self-respecting, for a shoemaker who, in consequence of his friendship for one of her Majesty's gillies, had received repeated orders to make shoes for the Queen—the condition of satisfaction, *comfort*, being complied with—still sturdily refused to consider himself or his work improved by royal patronage (thus differing from London's gayly emblazoned shopkeepers of Piccadilly and Regent Street), and scorned to placard his shop "Bootmaker to the Queen"!

The "Auld Licht Kirk" building and the Town Hall in the market-place especially demanded attention, for they echoed loudest with the public life of the past. The Town Hall still stands; from the outside stairway of which, according to an old custom, the sales for the coming week were formerly announced on Sunday.

The "Auld Licht Kirk" building, demolished since the writer's visit to it, was built of stone, painted white, and its form in nowise suggested ecclesiastical affairs. The floor was of stone and earth. Several hundred people could be accommodated, but the attendance had dwindled to thirty or forty faithful souls, who dauntlessly aspired to a new edifice. The minister's pew, located in a corner near the entrance, was the only one upholstered, contained a cloth-covered center-table, and could be closed by a narrow door. When the building was torn down, Mr. Barrie pur-



THE AULD LICHT KIRK

chased the old pulpit and precentor's desk—the latter being the identical one from which "Lang Tammas"—such a conspicuous figure in "The Little Minister"—used to run his neck forward as he gauged the keynote for the Psalms.

Not far from the little cottage "on the brae," reputed to contain the original "*Window* of Thrums," one finds the

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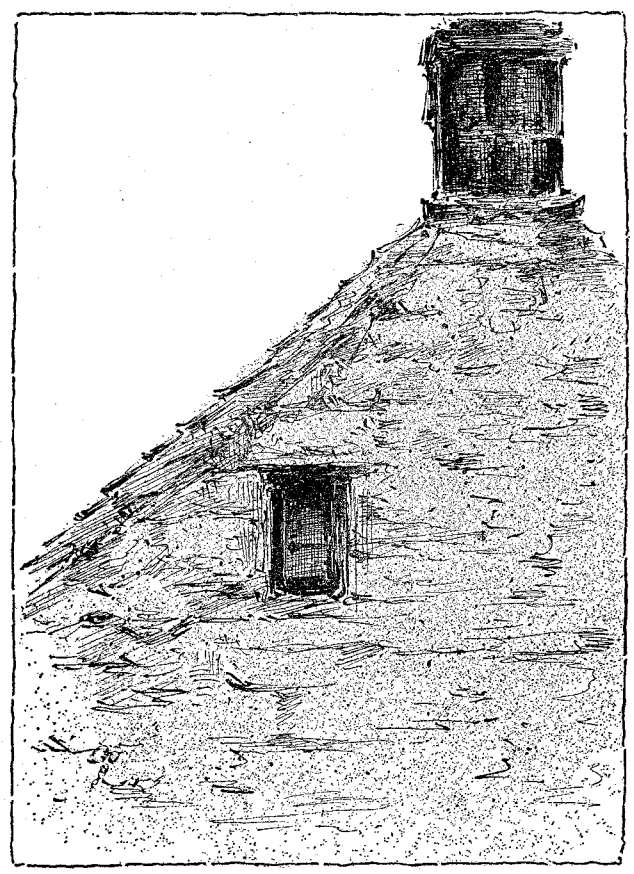
rose-grown latter-day home of Mr. Barrie's parents, where he returned every summer to visit. Mr. Ogilvie (the before-mentioned host of the party) having already obtained permission to bring us, his acquaintances, to call, we passed



THE WINDOW IN THRUMS

through the little garden to the two-storied stone house. Miss Barrie, a daughter who lived at home, opened the door and conducted us upstairs to the sitting-room. The home was suggestive of the literary son—in the pen-and-ink sketch of himself, in the hundreds of books (mostly reviewed by him) filling one end of the library downstairs, and in the photographs of his friends—viz., Mrs. Oliphant, Thomas Hardy, and George Meredith. Grant Allen, another friend, was one of the earliest and stanchest heralds of Mr. Barrie's rising reputation. A print of Thomas Carlyle reminds one that Mr. Barrie, when a boy, used to see him occasionally in Dumfries, and is reported to credit Carlyle with having been "the only author who ever influenced him." A few flowers and an etching of one of Orchardson's pictures gave additional touches of distinctive refinement to the sitting-room.

Mrs. Barrie received us with great cordiality, being particularly interested in the fact that one visitor was an American, from whom she requested a card to show her son—presumably as a proof of how widely his renown had traveled. She was vivacious and chatty, speaking such "broad" Scotch, however, that even a young Scotch woman of the party could not altogether understand the following anecdote related of a certain Babbie, in response to an inquiry about the incident, which occurred in the days when the women of the "Auld Lichts" wore the "mutch," a double-frilled white cap with black ribbons. A clever Scotch friend, who heard Mrs. Barrie, wrote down what she said, which ran about as follows: "I mind fine o' that, for I saw'd mysel'. Ye see, it was in the auld days when they gae oot the line. Ye ken, efter the minister had gaen oot the Psalm, the precentor read oot the first line, and then they sang it; an' syne the second line, an' so on, for the benefit o' them that couldna read. Ah, weel, they chaenged that, and sang the Psalm richt through. But Babbie couldna pit up wi' that awa, and so, when the Psalm was ridden, she used to loup up from her seat and make for the door. But some mischievous laddies, ae Sabbath, nailed up the door, and sae when Babbie tried to get oot she couldna win, but buit bide, whether she likit it or no." Mrs. Barrie seemed to relish the amusing discomfiture of the "mutched" heroine so keenly that it was easy to believe that her son had been obliged to desist from reading her the most humorous parts of his writings, because they brought on the *haowst* (cough). Regretting her son's absence, Mrs. Barrie affectionately produced from folds of tissue-paper a photograph of him taken when he was only five or six years old, and already the forehead, so striking a feature in maturity, dominated his face.

On parting from Mrs. Barrie she gave the writer photographs of herself and husband, saying of her own, as she almost misspelled her name in the excitement of writing it, "Ye mauna make it marrow (match) o' me!" Indeed, no photograph *could* give a satisfactory idea of her face, for the pale gray eyes and large mobile mouth responded to every thought and feeling. The picture of Mr. Barrie's father showed that his nationality would be patent the world over.

Whatever is known of Mrs. Barrie's assistance of and influence upon her son, several instances of his reciprocal interest in her life have not been generally mentioned—namely, that he always attended church with her whenever she was able to go out, and also that, in spite of the distractions of London and the absorbing joys of newly wedded life, for two years before her death he wrote daily, keeping his beloved old mother in touch with the outside world. The climax of tender, persistent consideration was that, although Mr. Barrie's handwriting is usually rather illegible, he took the trouble to write plainly enough for his mother to read his letters herself.

Surely the constant devotion of Mr. Barrie to his mother must give a luster to his fame as bright as the golden broom blossoms crowning his native braes; and if one wanders outside Kirriemuir for a farewell view of the foothills of the beautiful blue Grampians—royally blue in the distance—perhaps one could not honor Mrs. Barrie's memory better than by pausing beside the "wishing stone" mentioned in "The Little Minister," and wishing that the relations between all mothers and sons, famous or obscure, on

JAMES M. BARRIE

whichever side of the Atlantic, may be more unswervingly loving and sympathetic because of those between Mrs. Barrie and her son.

The Chicago "Times-Herald" says: "In the proffered use of another half million dollars' worth of property, the University of Chicago is now in the way to possess the most splendid inland lake biological station in the world. This magnificent supplement to the Hull gift of $1,000,000 for biological laboratories is due to Mrs. Edward Roby, E. A. Shedd, and C. R. Shedd, owners of the property. It makes possible for the University to control all the land and water it desires of the 3,000 acres around Wolf Lake and the channel connecting it with Lake Michigan. To secure such a station, Professor Whitman, head professor of zoölogy, has labored ever since he came to the University."

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The Children in the Public Library

By John Cotton Dana

Librarian of Denver Public Library, President of American Library Association

WHAT to do with the children in the free public library is still one of the unsettled problems in library economy. For the comfort of elder readers it is certainly desirable that children should not come in large numbers into the main part of any library in which the public is given access to the shelves. It is desirable also, and for the same reasons, that they should be admitted only to a moderate degree to the main reference-rooms or reading-rooms of any library. On the other hand, if they are chiefly confined to a room of their own, one containing only the books in all classes which their elders think adapted to children's use, they will lose some of the advantages which would come from access to and contact with books intended primarily for older needs than their own. And when we consider the horrid dreariness of most of the books—and especially of those outside of fiction—which well-meaning souls have written for children, the possible loss in this direction seems very great and very deplorable.

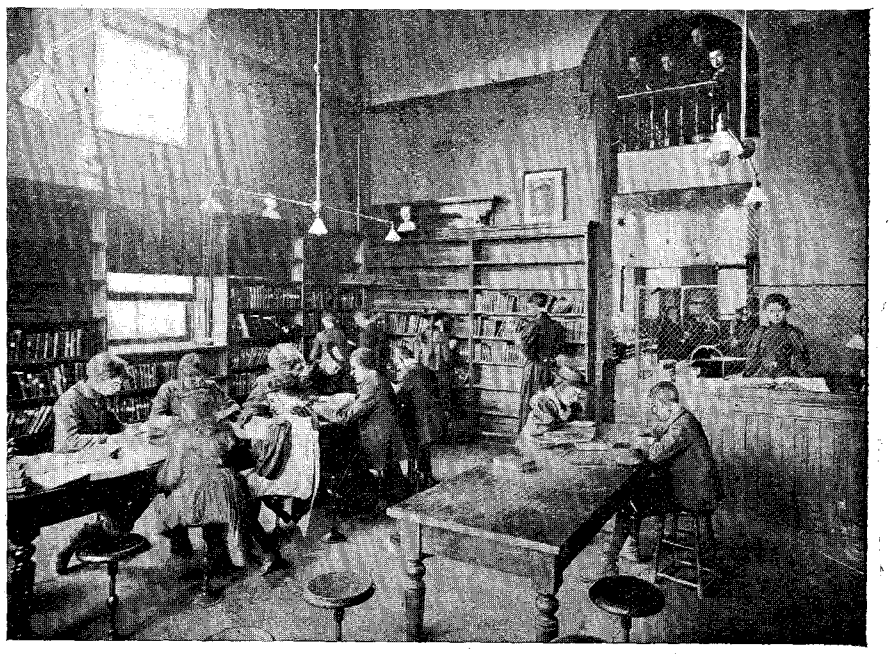
The following account of one library's experience is designed, not as an answer to the question of how to manage childish visitors, but as showing one way of doing it. It also casts some light on the question of the trustworthiness of the younger patrons of a library.

The plan shown herewith is that of the front part of the free public library in a Western town of about 120,000 people. It is open twelve hours every day in the year to both borrowers and readers. The whole library contained, September 1, 1894, about 22,000 volumes; December 24, 1895, it contained about 27,000 volumes. The total number of visits paid to the library, by readers and book-borrowers, old and young, on each day between the two dates given, was about one thousand.

Visitors are admitted freely to all parts of the library, and are permitted to handle, examine, and select their books at will, except English adult fiction—and this exception is made only because of lack of room. This English adult fiction is kept on the shelves immediately in the rear of the delivery counter, shown in the plan. Access to the main library is through the unlocked gate and the swinging doors seen at the left of the delivery-counter, near the door of the Librarian's office. The gate is simply a piece of pine so hung that it lightly closes itself. Borrowers' cards are issued to any adult resident of the city who can give a good account of himself or herself. Children get a card after having an application slip signed by parent, teacher, or any responsible resident.

The children's room, it will be seen, is at the right of the delivery-room. Across the open arch which leads into it there is no gate of any kind. The gate seen in the illustration closes the passageway to the rear of the counter. Nearly all charging of books is done at the middle one of the three sections into which, it will be seen, the counter in the delivery-room is divided. One attendant is nearly always behind the counter, though there are often intervals of a few moments when no attendant is in sight. The counter in the children's room was designed to be used by a special attendant in that room. There is no such attendant. The counter is used for other than book-charging purposes for a short time each evening, and at no other time. An occasional excursion into the children's room from behind the main counter, to aid visitors in finding books, or to get books asked for on slips at the main counter, is all the visitation and watching this room receives during library hours. It has shelves on its four sides. On these shelves, arranged at such a height that they can be easily reached by a child of ordinary height, were placed, on the 1st of September, 1894, about 3,000 volumes, of which 60 per cent. were fiction, and the rest miscellaneous books in every department of knowledge, all selected with special reference to their fitness for young people. Maintaining approximately this proportion, these books were gradually increased in number to about 6,500 by the 24th of December, 1895.

Of these books there is no catalogue, either in print or on cards, which can be well used by children. It is very doubtful, judging by experience with certain special lists of children's books of one kind and another, whether young people will pay any attention to a catalogue of their books, if they can get at the books themselves, unless they are constantly guided and persuaded to use it by a skillful attendant. The equipment of the room is: the books mentioned; the two tables and the stools shown; a number of pictures cut from art journals, mounted on white cardboard, and hung in the space in the upper part of the bookcases unoccupied by books; and a few casts. The pictures are changed from time to time, simply to add to their interest.



CHILDREN'S ROOM, PUBLIC LIBRARY, DENVER

Children enter the library, and, after securing a card—there is no age limit—are generally directed to the children's room. If for any reason they wish to go into the main book and reading rooms, they are permitted to do so; though some slight restriction is placed on their visits to this part of the library, in that, during the busy part of the day, they are sometimes made to give good reason for wishing to go in. All but a very few are abundantly satisfied with their own books in their own room. They go to their own room; find out for themselves, or have pointed out to them by an attendant, the method of the arrangement of the books—the system is quite simple; browse about until they find what suits them; perhaps spend ten minutes, half an hour, two hours, in reading and looking at pictures in one book or another; and take the books they have selected out of their room, across one side of the delivery-room, to the center part of the delivery-counter. They hand their books and cards over the counter, have the proper charges made, and take the books away. When

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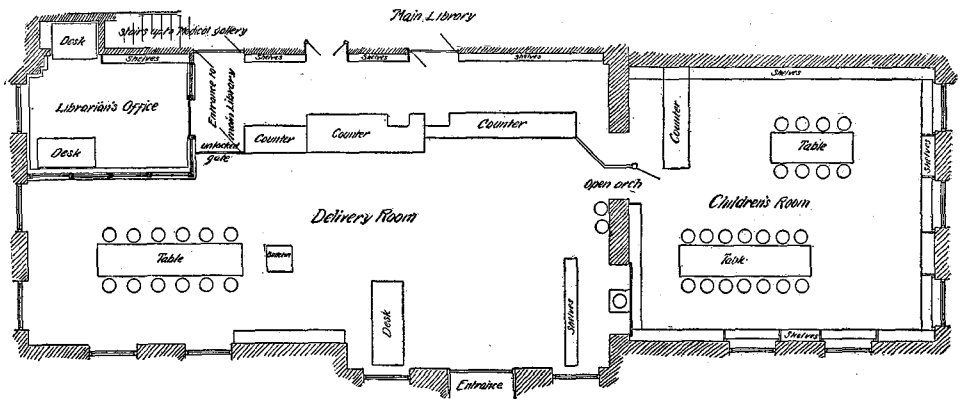
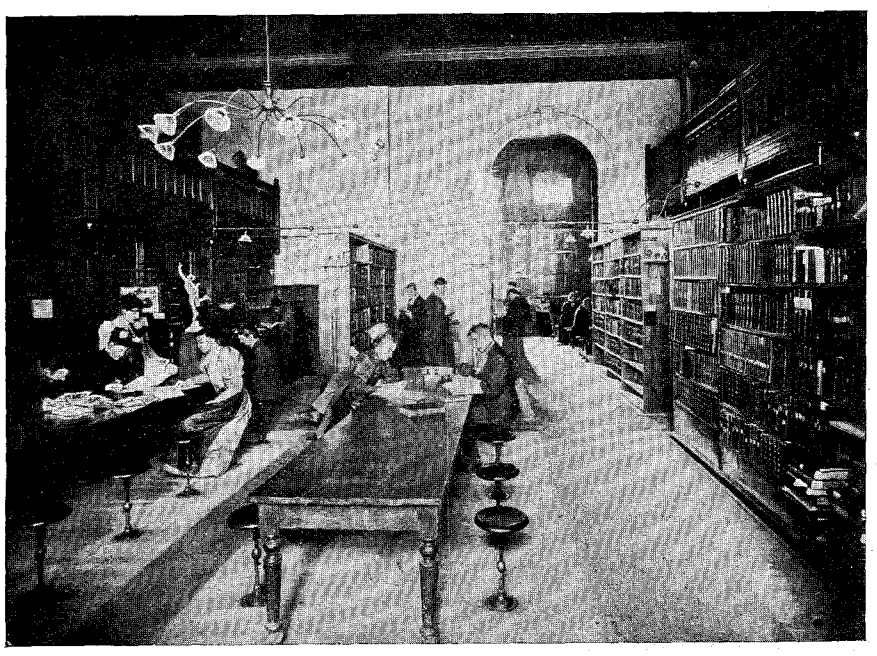
the counter is left with no attendant, or when the attendants who are there are busy, and especially when the front of the counter is filled—as it often is on afternoons—with people waiting for books, it is absolutely impossible for attendants to keep any careful check on the ingoings and outcomings of children from their room. Nothing could be easier than for a child so disposed to walk into the library, into the children's room, load himself with books under his coat, and walk out again.

During the sixteen months from September 1, 1894, to December 24, 1895, there were lent, for home use, out of this room 90,000 volumes. A rough estimate would indicate that during this same period at least 140,000 visits were paid to this room, chiefly by children. Out of the main library, and over the same counter, there were lent, between the dates given, 180,000 volumes. On checking over the books in the room, at the end of this sixteen months of use, there were found missing 123 books. The total cost to the library of these 123 books was probably not over $175. To have kept an attendant in the children's room, not allowing access to the shelves, making the attendant look up all books as asked for, and compelling the children to select from catalogues, would have cost, at the lowest estimate, for these sixteen months, a thousand dollars. To have kept an attendant in the room to watch the children—the latter being admitted to the shelves—and see that none of them carried books away without having a record made of them, would not have prevented all loss, and would also have cost at least a thousand dollars. It is confidently expected that at least 50 per cent. of these 123 books will turn up in the course of the next twelve months. The library is very free in lending books in quantity to any one for special purposes, and especially to teachers for school use. It has not infrequently happened that teachers and others have been found to have come into the library, made inquiries about certain books, gone to the shelves, found them, and quietly walked out with them without having any records made. This is done



PLAN OF THE PUBLIC LIBRARY, DENVER



VIEW IN GENERAL BOOK ROOM, PUBLIC LIBRARY, DENVER

in carelessness and forgetfulness, not with any intent to deceive. Between the teachers, the children, and other people, it is safe to suppose, as suggested, that at least half of these 123 books have been carried off in this innocent way, and will, in the course of time, be returned.

It is not easy to make an estimate of the value of this children's room to the community, any more than it is easy to make an estimate which shall be definite and precise of the value of a free public library itself to any community. Certainly it has been highly appreciated. The young people, from little tots who cannot read, to young men and women, have manifestly enjoyed its privileges. At the close of school in the afternoon, on Saturdays, and on Sundays, it is more than full for many hours in the day. Its smallness, relatively to the large number of children visiting it, has made it difficult to keep it as quiet as a larger room could be kept, even with a larger number of children. Close contact with one another among young folks is not conducive to entire peace. It is an interesting and instructive place to watch. It looks to be a helpful institution. It is a manifest improvement on the city street corner. It seems to justify itself every day it is open. Many people in the community have remarked upon it with admiration, and, as yet, from no one has come any adverse criticism. If public libraries are of value, this form of a children's department must be, if not the ideal thing, certainly an ideal thing.

Living Waters

By Caroline S. Spencer

There are some hearts like wells, green-mossed and deep
As ever summer saw;
And cool their water is—yea, cool and sweet—
But you must come to draw.
They hoard not, yet they rest in calm content,
And not unsought will give;
They can be quiet with their wealth unspent,
So self-contained they live.

And there are some like springs, that bubbling burst
To follow dusty ways,
And run with offered cup to quench his thirst
Where the tired traveler strays;
That never ask the meadows if they want
What is their joy to give;
Unasked, their lives to other life they grant,
So self-bestowed they live!

And One is like the ocean, deep and wide,
Wherein all waters fall;
That girdles the broad earth, and draws the tide,
Feeding and bearing all;
That broods the mists, that sends the clouds abroad,
That takes, again to give;—
Even the great and loving heart of God,
Whereby all love doth live. —*Selected.*

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Basket-Ball at Smith College

By Elizabeth Fisher Read

THE game of basket-ball was adopted at Smith College four years ago, and was directly incorporated into the work of the departments of physical training. All work done in basket-ball is under the immediate supervision of the department, and in connection with the regular gymnasium work. During the first and second years this work is compulsory for all students. The classes meet, in small divisions, four half-hours a week, from November to Easter. One afternoon a week is given to basket-ball, so that every girl in college has a practical acquaintance with the game, and has learned by falls and tumbles how to appreciate good playing.

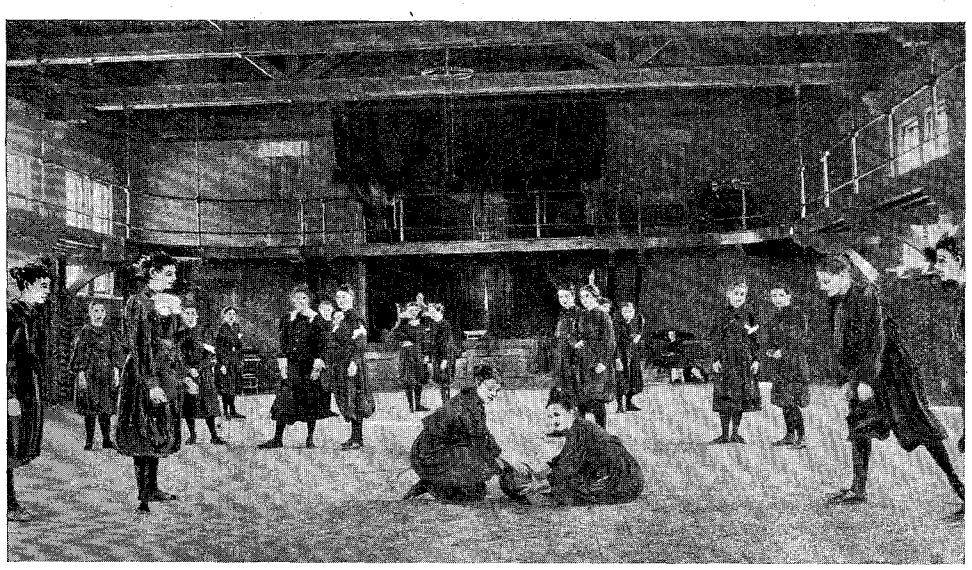
During the winter the games are played in the Alumnæ Gymnasium. The floor of the gymnasium is marked off into three divisions, each of which forms the territory of a certain number of the players on each side. In each of the end divisions is a goal—an eighteen-inch cylinder or basket, the mouth of which is ten feet from the floor. The object of the game is to get the ball into the basket. At Smith a regulation Rugby football is used. Each basket is protected by three "homes"—players on the side to which that goal belongs, whose object is to get the ball into the basket. In the same territory stand three "guards," players on the other side, who try to prevent their opponents from scoring. In the middle division the "centers," four in number, play. The center players on each side try to get the ball when the referee puts it into play by tossing it out among them, and to pass it along from one member of the team to another, until it reaches the homes, and a goal is scored. The side scoring the most goals in forty minutes wins the game. The game is played in two halves of twenty minutes each, with ten minutes' intermission.

The game was at first considered an absurdity, as so many things were distinctly forbidden that there seemed to be no game left at all. The ball cannot be kicked or struck with the fists; no player can run with it, or hold it except with her hands; there can be no pushing, tripping, or shoving. In view of these restrictions, no interest or excitement seemed possible. Yet even these ordinary rules have been still further modified at Smith without decreasing the interest of the game. The additional limitations have only made the game more scientific. The rules adopted by the Y. M. C. A. provide for eight kinds of fouls—those made by striking the ball with the fist, kicking it, running with it, holding it with anything but the hands, holding, striking, pushing, or shouldering an opponent, needless rough play, touching the ball when put into play by any one except a center, and addressing the umpire or referee by any one but the captains. Under these rules it is possible for a player to hold the ball in his hands until he can decide what to do with it, or to bounce it indefinitely until matters arrange themselves to his satisfaction. At Smith, however, it was considered that by this hesitancy one of the best results of the game—the training in quick, decisive judgment—was lost. Any one can tell where to throw the ball after thinking two or three minutes about it; the value of the game lies in the training it gives, in knowing, at once, on the instant, what to do with it. Accordingly two more acts were made fouls—holding the ball longer than three seconds, and bouncing it more than three times, or lower than the knee. Under this arrangement rapidity of thought and action are essential to success. A player has to throw the ball to some one else before it is fairly in her hands.

GUARDING THE THROW INTO THE BASKET

The division of the ground into sections is also an arrangement peculiar to Smith. Each player can play only on her own territory; if she gets out of bounds, it constitutes a foul. This adjustment is more scientific, because it gives each player an especial thing to do. She knows just what part of the game she has to see to, and is confident that the other players on her side will attend to the playing in their divisions. Greater concentration of purpose and a less extensive responsibility are thus secured. Each player is responsible for a definite thing.

The culminating point of the gymnasium work is the annual basket-ball game between the teams of the first and second classes. A position on the class team is a highly coveted honor. The hope of getting on it makes the students more regular in their gymnasium work than they might otherwise be. The weekly practice work brings about the recognition of ability, and insures the selection of those students that are best able to uphold the honor of their class. About a month before the match game is played, a first and a second, or substitute, teams are chosen in each class. In order to equalize the contest, and offset the greater experience of the second class, the juniors are allowed to coach the first class team. Until this year, however, their greater experience in playing the game and in working with each other have enabled the second class to beat,



BASKET-BALL IN THE SMITH COLLEGE GYMNASIUM

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in spite of the junior coaching. This year, however, owing to a combination of circumstances, the first class won the game by a close score.

The game is played in the Alumnæ Gymnasium, usually on the Saturday before the Easter vacation. On that day the interior of the gymnasium presents a very interesting appearance. On the stage at one end of the hall the Faculty and guests from the city are seated. They usually appear wearing the colors of one side or the other. Great rivalry is displayed by the members of the two classes in inducing popular members of the Faculty to wear their colors. Often members of the Amherst Faculty are present. The parents of the students living in or near Northampton show their interest in the game and in the welfare of their daughters' class by lending their moral support to the occasion. Each team uses one of the small dressing-rooms on each side of the stage.

The students are massed on the running-track—the second class, with their natural supporters, the seniors, on the one side, with the first class and the juniors opposite them. The railings and pillars on each side are decorated with the colors of the side whose stronghold it is, and the students themselves are so well provided with neckties, scarfs, banners, umbrellas, and even dresses of their class colors that the effect from the floor is almost that of a solid bank of color.

While waiting for the teams to come out, the students while away the time by singing songs gotten up for the occasion. These songs consist of lines appropriate to the situation, in praise of the class or the team, set to some popular melody. From time to time both sides join in singing some song of general interest. As each member of the Faculty comes in, he is greeted with cheers and with his verse of the "Faculty song." During the actual playing no singing is permitted, but in the intermission it is renewed with increased vigor, the winning side trying to express their approval and pleasure, the losers trying to cheer up their team to greater efforts. After the game cheers, songs, and a triumphal parade end the contest.

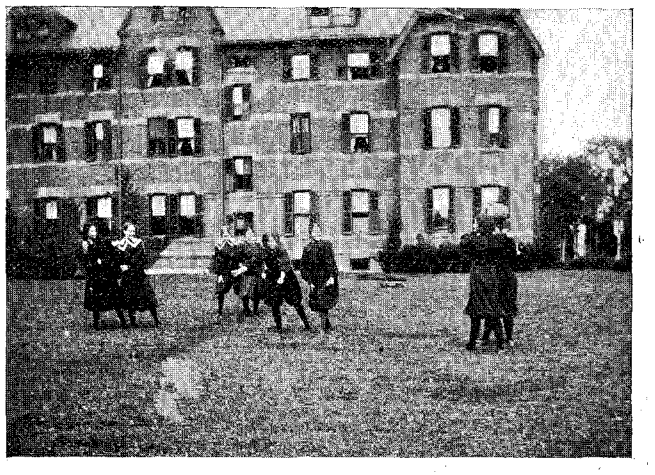
The game is carried on in a friendly spirit throughout. Naturally each side strains every nerve to win, but that no bad feeling is caused is shown by the fact that the two teams have a supper together in the evening, at which good fellowship reigns.

During the spring term no gymnasium work is required, so that whatever playing is done is entirely voluntary. In

A SURE GOAL

spite of the fresher attractions spring at Smith affords, in the shape of walks among the hills and meadows with which Northampton is surrounded, in spite of mountain-climbing and tennis and the Walking Club, the members of the basket-ball teams still manage to find time for an occasional game. In the spring the playing is done on a ground laid out on the campus. The pictures accompanying this article were taken on this out-of-door ground. The gymnasium suit shown in the pictures is the dress worn by all the gymnasium classes. It consists of a blouse with Turkish trousers. These out-of-door games are very popular with the students. The ground is nearly always surrounded by interested spectators when a game is going on.

When it became a recognized principle in colleges for women that physical training was as necessary for them as for men, the question arose, What form should this training take? Should Vassar and Smith attempt to give their students physical training identical with that offered in



PUTTING THE BALL IN PLAY

Harvard and Yale? Those who considered a women's college as necessarily inferior to a college for men, unless it offers the same courses in all departments, naturally extended this principle to physical training, and regarded as amateur and inefficient all training that did not follow exactly the lines of men's athletic work.

This principle, however, has never been recognized at Smith. From the beginning the college policy has been, not to duplicate the means of development offered in men's colleges, but to provide courses and methods of study that should do for women what the men's courses did for them. Emphasis has been put, not on the resemblances between men and women, but rather on the differences. The effort has not been to turn out new women, capable of doing anything man can do, from walking thirty miles to solving the problems of higher mathematics. Instead of this the college has tried to develop its students along natural womanly lines, not along the lines that would naturally be followed in training men. Instead of the methods natural and proper in a college for men, and resulting in a system of athletics, there is in operation at Smith College a method equally natural and proper for a college for women, but resulting in physical training. Yet, while it was obvious that men's sports could not be adopted bodily in a women's college, it was nevertheless felt that some of the benefits resulting from these sports would be of equal value to women. A man who has learned to play football knows how to meet a crisis. From the effort to devise some form of training that would secure to women this ability among other advantages, while at the same time avoiding the undesirable features of football, the game of basket-ball above described has resulted.

The Sweetest Flower

By Priscilla Leonard

Among the summer's lavish store
  Each heart knows some familiar flower,
  Dearest of all, whose subtle power
Unlocks, with fragrant key, the door
  Of memory, and wakes again
  A bygone joy, a bygone pain,
So keen, so sweet, that days long dead
  Live with intensest life once more,
And we, with trembling footsteps, tread
  The unforgotten ways of yore.
Ah! other flowers may fairer be,
But these alone, unfadingly,
  Our youth, our past, to us restore.

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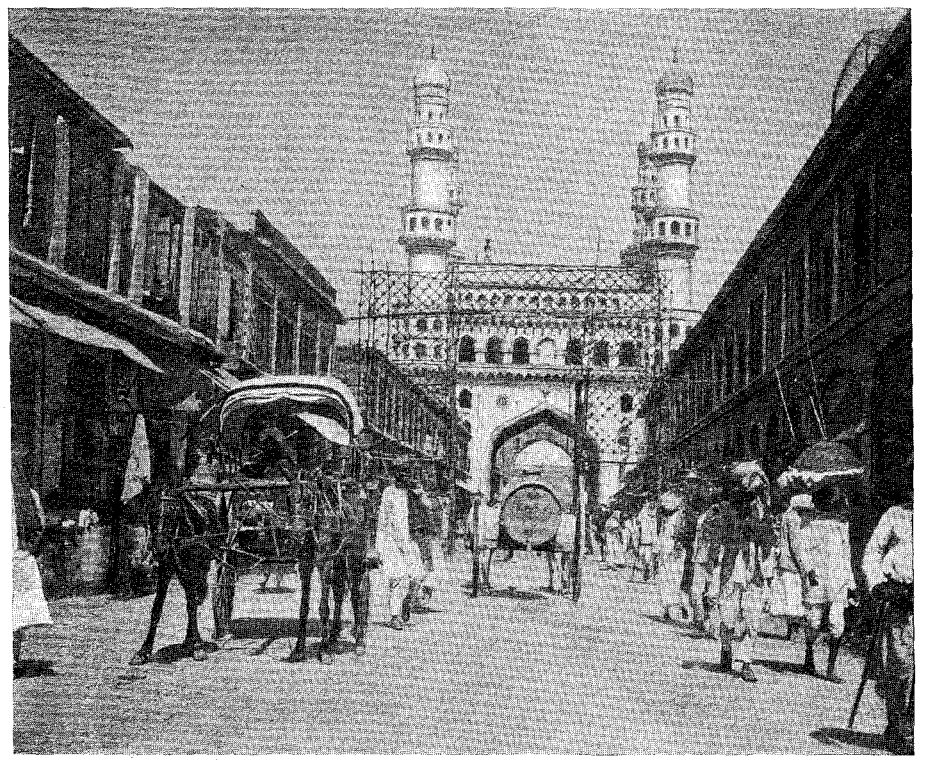
Hyderabad

By William Frederick Dix

A VISIT to the independent principality of Hyderabad, in southern India, is a plunge into mediævalism. The government of a prince who is practically a despot, the power of feudal lords or rajahs, the lack of strength in any central power, the free, adventurous life, the gorgeous costumes of the people, the pageants of petty rulers and their suites—all these bewilder the traveler. As he passes through the thronged streets of the capital, elbowed by Afghans and Khurds from the north, by Bengali, Brahmins, and Punjabi, all garbed in glittering brocade or brilliant cloths from Kashmir, or in pure white, all armed with sword, dagger, and enormous pistols, he feels that he is indeed living in the days of chivalry or of the Arabian Nights.

Hyderabad, the country, is in the center of southern India, and is still free from British control, although a British "Resident" lives in the capital, and it is said that before the Nizam ever does anything important "he has a chat with him." This prince has always been friendly to England, and England has followed the wise policy of giving him, at least in appearance, autonomy for his country, which has about ten million inhabitants.



CHAR MINAR, IN THE CENTER OF THE CITY—HYDERABAD
From a Photograph by the Author

Hyderabad, the city, is the capital, and is a walled city of about three hundred and fifty thousand people, and is entered by thirteen gates. From the railroad that runs diagonally across India from Madras to Bombay, a branch road has been built, through the country of Hyderabad (which is about equal in size to Ireland), to its capital in its center. Of all places in India, this dazzling city is the most turbulent and unsafe. Within its walls each man is his own guardian. The two ruling classes of society, the Mohammedans and the Hindus, are at enmity with each other, and petty chieftains coming down in quest of adventure from the wild districts of the north, with their bold retainers, eager for a fray on any excuse, make life exceedingly interesting, for there is almost no police or military surveillance.

As these maharajahs, rajahs, and chieftains vie with each other in the splendor of their apparel and the number and magnificence of their weapons, the streets, lined with rose-colored buildings carved in arabesque designs and thronged with scarlet-caparisoned elephants, with camels, and with chariots drawn by white bullocks, and *tongas* with two horses, are more brilliant and spectacular than can be described.

In the town itself there is no place where the European traveler may stop, but six miles away a Eurasian has a comfortable bungalow for the entertainment of the infrequent visitor.

In the morning one is called early by his *khitmighar*, who has slept at his door-sill. A native servant is indispensable; he attends to all his master's personal wants, acting as a valet, table servant, and courier. He buys and cooks his own food, and at night, when all are asleep, he unfolds his turban, wraps himself in its generous folds, stretches himself outside the doorway, and finds surcease from the day's labors in the temporary Nirvana of night.

At seven o'clock he arouses his master, and bears in a tray with the tea, toast, and plantain of *chotta hazree* or "little breakfast." Not waiting for the more substantial meal at nine, we enter the *tonga* or two-wheeled, basket-roofed cart and are driven over the level, dusty road to the city. It is a continuous settlement, with huts, bungalows, rows of bazaars, and an occasional mosque of Mohammedan architecture, with beautiful white arabesque doorways and graceful minarets spearing up into the blue. A shallow lake or so are passed, with gray storks flapping lazily away as we approach, and a muddy river with innumerable *dhobies* and *dhoba* beating wet linen upon the rocks. These washermen and women dip the clothes in the none-too-crystalline water, swing them in the air in a circle above their heads, and slap them against the stones. They are dried by being spread upon the dusty banks. These people form a caste by themselves, and clothing is always washed in this manner throughout the land.

This river is the Moosa, and a picturesque scene it is. The water lies in pools and little branching streams among the sand strips, and in the brown waters are huge elephants wallowing and lying upon their sides, being scrubbed by their keepers, and everywhere the crouching *dhobies* with the white linen twinkling over their heads.

A great creamy wall appears suddenly before us, and a massive gate with heavy oaken portals, studded with spikes to keep hostile elephants of war from butting their heads against them. The ponies' hoofs ring out sharply upon a stone pavement, and then—Hyderabad, hot, dusty, crowded, kaleidoscopic, and bewildering. A city without one single European element, of ever-changing scenes, and a populace representing all the races of India, fierce, wild, armed, and kept in check only by the lawless army of the Nizam, who, next to the Sultan of Turkey, is the most powerful Mohammedan ruler in the world.

The streets are straight and wide, dusty and crowded; there is none of the tangle and darkness of an Oriental city with its high buildings and narrow, sinuous alleys; this is not Oriental, it is—Hyderabad.

The main street extends before us straight away from the gate, meeting midway a similar street at right angles to it, which cuts the city, likewise, from wall to wall. At the junction of the two the great Char Minar, a lofty white tower used for storing grain in case of a famine, pins the city to earth in its very center. Upon each side of us as

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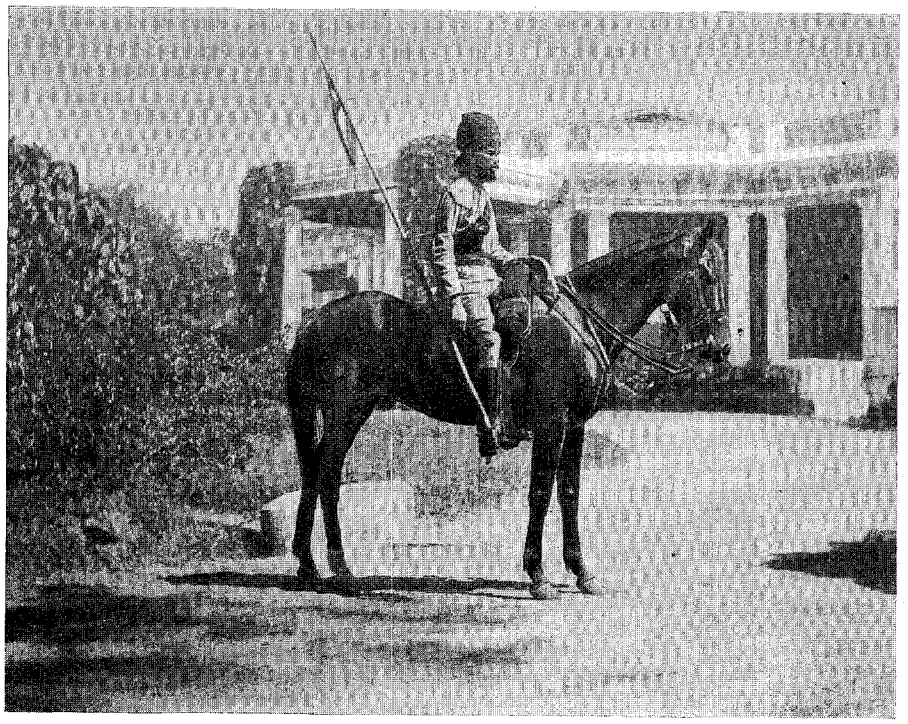


A SOLDIER OF THE NIZAM
From a Photograph by the Author

we approach it are the low, two-storied, flat-roofed buildings, each with its open bazaar in front, shaded by gay canopies and awnings. In the bazaars are cotton cloths woven upon hand-looms, robes of tinsel, of dyed silk, and of cloth-of-gold. Here and there we see a bit of *kinkob* of beautiful texture, with strands of pure gold shot through it. In some bazaars are turbans, jeweled slippers, soft camel's-hairs and cheddars from Kashmir, and brocades gorgeous beyond description. Many of the arched doorways are decorated with scimetars, shields of translucent elephant's hide, daggers wrought with gold and having blades that by means of a spring in the handle separate into three parts, opening within the wound. Others have pious inscriptions from the Koran upon the handle, and a scalloped edge to the blade, so that the wound, when inflicted, will not heal. In many are stores of rice and grain, spices, sugar-cane, and flat loaves of bread. In others are golden nose-rings, circlets for the arm and the ankle, and ornaments for the nose, the ears, the fingers, and the toes.

The poorer classes wear scanty costumes. The women have strips of bright-colored cotton cloths about their waists, draped into a short skirt, and they wear short jackets. The men wear white turbans and loin-cloths. The Afghans, Khurds, Punjabi, and Persians have their distinguishing costumes, and every man carries a sashful of swords and pistols. Many carry swords, long and curved, in their hands; some have ancient, long-barreled, smooth-bore guns over their shoulders. Every one wears either the turban or the fez, and these two significant head-gears represent the key-note of much of the violence and lawlessness.

The vehicles are most peculiar. The *gharrie* is a two-wheeled, box-like affair drawn by a pony or hump-necked bullock. Under the canopy, upon the floor, squats the occupant. Country carts with solid wooden wheels and palm-thatched canopy are drawn by bullocks or hideous black buffaloes. Occasionally we meet a most remarkable chariot having a flat body over four wheels and a high canvas tent held up by four poles, the whole affair dusty, creaking, ramshackly, and unpainted. Elephants are frequent, with red blankets and two or three riders. In front of the howdah, between the ears, crouches the *mahout*, who guides the beast with his heels and goads him with an instrument very like a short boat-hook. Palanquins are carried by four *dhoolies*, and, if women are within them, are covered with gay drapery. The *dhoolies* grunt a weird song as they shuffle along, and sometimes servants armed with spears run at each side and in front to clear a way through the throng. *Nawabs* and ministers of state ride in landaus of European make and in coaches, but they are decked out gorgeously, lined with white satin within and covered on the outside with red quilted cloths. Often a troop of eight or ten lance-carrying sepoys ride in front on horseback, and as many more bring up the rear. Once in a while a camel passes laden with farm produce.

Now and then we make a hasty visit to a bazaar to buy a particularly fascinating old shield or a bit of old brocade, but we attract too much attention to remain long from the *tonga*, and it is safer to keep moving. There are no interiors of great interest to the traveler, the mosques are small, and the palace of the Nizam, with its gardens and zenanas of three hundred women and seven thousand servants, is not open to inspection.

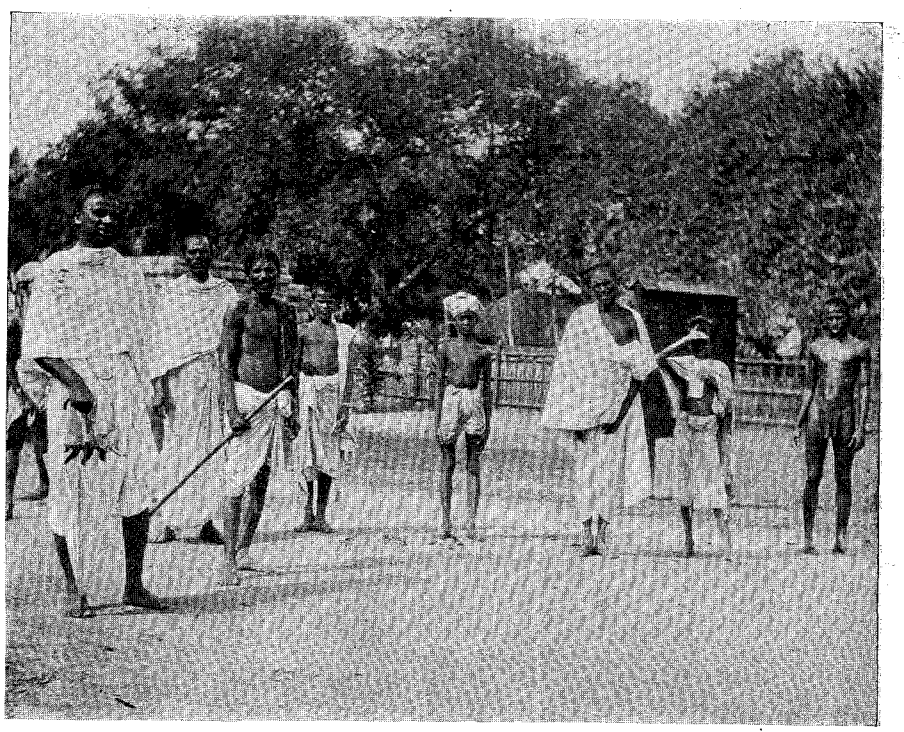
So at noon we take our tiffin in a shady grove outside the walls, and as the cool of the evening begins to be felt, we retrace our way to the little bungalow that gives us safe shelter for the night.

One morning our servant comes in and with a profound salaam inquires: "Does the sahib wish his *chotta hazree?*"

No, the sahib desires above all things just then to continue in repose. The bed is not *too* hard, the *punkah wallah* is slumberously pulling the swinging fan above the bed, suspended from the ceiling, the rats have ceased their nocturnal peregrinations, and even the cawing of the crows sounds far away.

"Does the sahib desire that the *dhobie* shall take his linen to the river?"

There is method in this insistent and slumber-dispelling



A GROUP OF NATIVES
From a Photograph by the Author

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questioning. The *dhobie* himself appears at the doorway and humbly inquires:

"Molly golly poggle woggle doodle, Sahib?"—at least that is about the way it sounds. The "sweep" is pouring fresh cold water into the wooden tub in the bath cell adjoining, and there is nothing for it but to rise and allow the *punkah wallah* to enjoy the profits of his all-night's work—eight annas, or sixteen cents in our money.

There is to be a great event in the city to-day, and it behooves us to start betimes. In two hours we are again in Hyderabad. The streets have now more than ever, if that is possible, a gala appearance. People in all stations of life are coming in from the surrounding country. The bazaars and squares are thronged, and towards noon a brightly garbed stream of humanity is moving in the direction of a large park outside the wall. There is to be a great attraction here to-day, and expectation runs high.

Just as there are many Oriental customs and productions that seem fantastic and strange to us, so many things which seem commonplace to Western races are wonderful to those who live in the other hemisphere. We prize Oriental rugs and hangings and weapons as being rare and beautiful, and they, on the other hand, hold articles that are cheap enough to us in high estimation. Nothing delights an Indian *nawab* or nobleman so much as to have at least one or two rooms in his palace furnished in gaudy Brussels carpets, glaring chromos, mechanical clocks, and gilt furniture. A billiard-table there is like an Arabian horse here. And so to-day the English balloonist, who is actually to soar above the tree-tops in his wonderful vehicle, is looked upon as little less than a god.

Some of the nobles are promenading on foot. Behind each walk his retainers, one bearing upon a velvet cushion his sword, another his golden drinking-vessel, and so on. When the *nawabs* meet, each salaams effusively, and the servants of one salaam to the servants of the other. They wear brocade coats of purple, red, blue, pink, yellow, and orange, gold belts, sashes, and scimetars with jeweled hilts and enameled scabbards. Their trousers are of white muslin, their turbans of cloth-of-gold, soft silk, or embroidery. The Parsees and Persians dress in darker colors, and their head-dresses are small and dark. Sepoys with long lances and red turbans strut about; military adventurers, bearded and with long, flowing hair; groups of servants in strange liveries, palanquins whose curtains shelter the ladies—all these help make up the throng. In one place stands a hunter with a hooded falcon upon his arm, with leash and red hood over its eyes.

The throng suddenly separates, and the chariot of the Nizam himself appears—*Oozoorbasha* he is called by his subjects. The sepoy guard clears the way, and he is seen sitting in great dignity. He has long black hair, an irregular beard, piercing eyes, and a cold, haughty countenance. He is twenty-five years old, and is considered rather a weak man. His revenues amount to ten millions a year.

And now the open field is surrounded with as gorgeous a throng as the sun ever shone upon, the balloon is inflated after many delays, the balloonist enters it, and the cords are cut. The balloon rises perhaps two hundred feet, flaps over the trees for a few minutes, and sinks to the ground. Great is the enthusiasm! The crowd is in ecstasies. Never was there so wonderful a phenomenon! And as the low sun enlarges into an immense flat red disk as it sinks into the haze, the city of Hyderabad is again thronged with its brilliant populace returning from the park.

Through the twilight we drive homeward. Here and there are lean, dark figures, naked and heavy-moving, still plodding behind the wooden plow, toiling in their sterile farms. The cool shelter of the banyan woods, or the pleasures within those shining walls behind us, are not for them. In the arid river basins the *dhobies* still are beating the linen wearily, and as we pass through the ragged, forlorn villages a few lepers solicit alms in dumb misery. The huts are of mud, with thatched roofs; and squalor, labor, ignorance, and disease are their inmates. Hyderabad, the jewel of India, with its ruby walls, still glows in the red light of sunset, but its setting is dark and the shadows are black—black and unfathomable.

KATE CARNEGIE[1]

By Ian Maclaren

Author of "Beside the Bonnie Brier-Bush," "The Days of Auld Lang Syne," etc., etc.

CHAPTER XIX.—THE FEAR OF GOD

It was the way of the Free Kirk that the assisting minister at the Sacrament should sit behind the Communion Table during the sermon, and the congregation, without giving the faintest sign of observation, could estimate its effect on his face. When Doctor Dowbiggin composed himself to listen as became a Church leader of substantial build—his hands folded before him and his eyes fixed on the far window—and was so arrested by the opening passage of Cunningham's sermon on Justification by Faith that he visibly started, and afterwards sat sideways with his ears cocked, Drumtochty, while doubtful whether any Muirtown man could appreciate the subtlety of their minister, had a higher idea of the Doctor; and when the Free Kirk minister of Kildrummie—a stout man and given to agricultural pursuits—went fast asleep under a masterly discussion of the priesthood of Melchisedek, Drumtochty's opinion of the intellectual condition of Kildrummie was confirmed beyond argument.

During his ministry of more than twenty years the Rabbi had never preached at Drumtochty—being fearful that he might injure the minister who invited him, or might be so restricted in time as to lead astray by ill-balanced statements—and as the keenest curiosity would never have induced any man to go from the Glen to worship in another parish, the Free Kirk minister of Kilbogie was still unjudged in Drumtochty. They were not sorry to have the opportunity at last, for they had suffered not a little at the hands of Kilbogie in past years, and the coming event disturbed the flow of business at Muirtown market.

"Ye're tae hae the Doctor at laist," Mains said to Netherton—letting the luck-penny on a transaction in seed-corn stand over—"an' a'm jidgin' the time's no been lost. He's plainer an' easier tae follow then he wes at the affgo. Ma word"—contemplating the exercise before the Glen—"but ye 'ill aye get eneuch here and there tae cairry hame." Which shows what a man the Rabbi was, that on the strength of his possession a parish like Kilbogie could speak after this fashion to Drumtochty.

"He 'ill hae a fair trial, Mains"—Netherton's tone was distinctly severe—"an' mony a trial he's hed in his day, they say: wes't three an' twenty kirks he preached in, afore ye took him? But mind ye, length's nae standard in Drumtochty; na, na, it's no hoo muckle wind a man hes, but what like is the stuff that comes. It's bushels doon bye, but it's wecht up bye."

Any prejudice against the Rabbi, created by the boasting of a foolish parish not worthy of him, was reduced by his venerable appearance before the pulpit, and quite dispelled by his unfeigned delight in Carmichael's conduct of the "preliminaries." Twice he nodded approval to the reading of the hundredth Psalm, and although he stood with covered face during the prayer, he emerged full of sympathy. As his boy read the 53d of Isaiah the old man was moved well-nigh to tears, and on the giving out of the text from the parable of the Prodigal Son, the Rabbi closed his

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eyes with great expectation as one about to be fed with the finest of the wheat.

Carmichael has kept the sermon unto this day, and as often as he finds himself growing hard or supercilious, reads it from beginning to end. It is his hair shirt, to be worn from time to time next his soul for the wrongness in it and the mischief it did. He cannot understand how he could have said such things on a Sacrament morning and in the presence of the Rabbi, but indeed they were inevitable. When two tides meet, there is ever a cruel commotion, and ships are apt to be dashed on the rocks, and Carmichael's mind was in a "jabble" that day. The new culture, with its wider views of God and man, was fighting with the robust Calvinism in which every Scot is saturated, and the result was neither peace nor charity. Personally the lad was kindly and good-natured, intellectually he had become arrogant, intolerant, acrid, flinging out at old-fashioned views, giving quite unnecessary challenges, arguing with imaginary antagonists. It has ever seemed to me, although I suppose that history is against me, that if it be laid on any one to advocate a new view that will startle people, he ought of all men to be conciliatory and persuasive; but Carmichael was, at least in this time of fermentation, very exasperating and pugnacious, and so he drove the Rabbi to the only hard action of his life, wherein the old man suffered most, and which may be said to have led to his death.

Carmichael, like the Rabbi, had intended to preach that morning on the love of God, and thought he was doing so with some power. What he did was to take the Fatherhood of God and use it as a stick to beat Pharisees with, and under Pharisees he let it be seen that he included every person who still believed in the inflexible action of the moral laws and the austere majesty of God. Many good things he no doubt said, but each had an edge, and it cut deeply into the people of the old school. Had he seen the Rabbi, it would not have been possible for him to continue, but he was conscious only of Lachlan Campbell, with whom he had then a feud, and who, he imagined, had come to criticise him. So he went on his rasping way that Sacrament morning, as when one harrows the spring earth with iron teeth, exciting himself with every sentence to fresh crudities of thought and extravagances of opposition. But it flashed on him that he had spoken foolishly only when he came down from the pulpit, and found the Rabbi a shrunken figure in his chair before the Holy Table.

Discerning people, like Elspeth Macfadyen, saw the whole tragedy from beginning to end, and felt the pity of it keenly. For a while the Rabbi waited with fond confidence—for was not he to hear the best-loved of his boys?—and he caught eagerly at a gracious expression, as if it had fallen from one of the Fathers. Anything in the line of faith would have pleased the Rabbi that day, who was as a little child and full of charity, in spite of his fierce doctrines. By and by the light died away from his eyes as when a cloud comes over the face of the sun and the Glen grows cold and dreary. He opened his eyes and was amazed—looking at the people and questioning them what had happened to their minister. Suddenly he flushed as a person struck by a friend, and then, as one blow followed another, he covered his face with both hands, sinking lower and lower in his chair, till even that decorous people were almost shaken in their attention.

When Carmichael gave him the cup in the Sacrament the Rabbi's hand shook, and he spilled some drops of the wine upon his beard, which all that day showed like blood on the silvery whiteness. Afterwards he spake in his turn to the communicants, and distinguished the true people of God from the multitude—to whom he held out no hope—by so many and stringent marks that Donald Menzies refused the Sacrament with a lamentable groan. And when the Sacrament was over and the time came for Carmichael to shake hands with the assisting minister in the vestry, the Rabbi had vanished, and he had no speech with him till they went through the garden together—very bleak it seemed in the winter dusk—unto the sermon that closed the services of the day.

"God's hand is heavy in anger on us both this day, John," and Carmichael was arrested by the awe and sorrow in the Rabbi's voice, "else . . . you had not spoken as you did this forenoon, nor would necessity be laid on me to speak . . . as I must this night.

"His ways are all goodness and truth, but they are oftentimes encompassed with darkness, and the burden He has laid on me is . . . almost more than I can bear; it will be heavy for you also.

"You will drink the wine of astonishment this night, and it will be strange if you do not . . . turn from the hand that pours it out, but you will not refuse the truth or . . . hate the preacher," and at the vestry door the Rabbi looked wistfully at Carmichael.

During the interval the lad had been ill at ease, suspecting from the Rabbi's manner at the Table, and the solemnity of his address, that he disapproved of the action sermon, but he did not for a moment imagine that the situation was serious. It is one of the disabilities of good-natured and emotional people, without much deepness of earth, to belittle the convictions and resolutions of strong natures, and to suppose that they can be talked away by a few pleasant, coaxing words.

The Rabbi had often yielded to Carmichael and his other boys in the ordinary affairs of life—in meat and drink and clothing, even unto the continuance of his snuffing. He had been most manageable and pliable—as a child in their hands—and so Carmichael was quite confident that he could make matters right with the old man about a question of doctrine as easily as about the duty of a midday meal. Certain bright and superficial people will learn only by some solitary experience that faith is reserved in friendship, and that the most heroic souls are those which count all things loss—even the smile of those they love—for the eternal. For a moment Carmichael was shaken as if a new Rabbi were before him; then he remembered the study of Kilbogie and all things that had happened therein, and his spirits rose.

"How dare you suggest such wickedness, Rabbi, that any of us should ever criticise or complain of anything you say? Whatever you give us will be right, and do us good, and in the evening you will tell me all I said wrong."

Saunderson looked at Carmichael for ten seconds as one who has not been understood, and sighed. Then he went down the kirk after the beadle, and the people marked how he walked like a man who was afraid he might fall, and, turning a corner, he supported himself on the end of a pew. As he crept up the pulpit stairs Elspeth gave James a look, and, although well accustomed to the slowness of his understanding, was amazed that he did not catch the point. Even a man might have seen that this was not the same minister that came in to the Sacrament with hope in his very step.

"A'm no here tae say 'that a kent what wes comin'" —Elspeth, like all experts, was strictly truthful—"for the like o' that wes never heard in Drumtochty, and, noo that Doctor Saunderson is awa, will never be heard again in Scotland. A jaloused that vials wud be opened, an' a wesna wrang, but ma certes"—and that remarkable woman left you to understand that no words in human speech could even hint at the contents of the vials.

When the Rabbi gave out his text, "Vessels of wrath," in a low, awestruck voice, Carmichael began to be afraid, but after a little he chid himself for foolishness. During half an hour the Rabbi traced the doctrine of the Divine Sovereignty through Holy Scripture with a characteristic wealth of allusion to Fathers ancient and reforming, and once or twice he paused as if he would have taken up certain matters at greater length, but restrained himself, simply asserting the Pauline character of St. Augustine's thinking, and exposing the looseness of Clement of Alexandria with a wave of the hand, as one hurrying on to his destination.

"Dear old Rabbi"—Carmichael congratulated himself in his pew—"what need he have made so many apologies for his subject? He is going to enjoy himself, and he is sure to say something beautiful before he is done." But he was distinctly conscious all the same of a wish that the Rabbi were done and all . . . well, uncertainty over. For

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there was a note of anxiety, almost of horror, in the Rabbi's voice, and he had not let the Fathers go so lightly unless under severe constraint. What was it? Surely he would not attack their minister in face of his people. . . . The Rabbi do that, who was in all his ways a gentleman? Yet . . . and then the Rabbi abruptly quitted historical exposition and announced that he would speak on four heads. Twice Carmichael, from his corner behind the curtains, saw the old man open his mouth as if to speak, and when at last he began he was quivering visibly, and he had grasped the outer corners of the desk with such intensity that the tassels which hung therefrom—one of the minor glories of the Free Kirk—were held in the palm of his hand, the long red tags escaping from between his white wasted fingers. A pulpit lamp came between Carmichael and the Rabbi's face, but he could see the straining hand, which did not relax till it was lifted in the last awful appeal, and the white and red had a gruesome fascination. It seemed as if one had clutched a rich cluster of full, rich, tender grapes and was pressing them in an agony till their life ran out in streams of blood and dripped upon the heads of the choir sitting beneath in their fresh, hopeful youth. And it also came to Carmichael with pathetic conviction even then that every one was about to suffer, but the Rabbi more than them all together. While the preacher was strengthening his heart for the work before him, Carmichael's eye was attracted by the landscape that he could see through the opposite window. The ground sloped upward from the kirk to a pine wood that fringed the great muir, and it was covered with snow on which the moon was beginning to shed her faint, weird light. Within, the light from the upright lamps was falling on the ruddy, contented faces of men and women and little children, but without it was one cold, merciless whiteness like unto the justice of God, with black shadows of judgment.

"This is the message which I have to deliver unto you in the name of the Lord, and even as Jonah was sent to Nineveh after a strange discipline with a word of mercy, so am I constrained against my will to carry a word of searching and trembling.

"First"—and between the heads the Rabbi paused as one whose breath had failed him—"every man belongs absolutely to God by his creation.

"Second. The purpose of God about each man precedes his creation.

"Third. Some are destined to Salvation, and some to Damnation.

"Fourth"—here the hard breathing became a sob—"each man's lot is unto the glory of God."

It was not only skilled theologians like Lachlan Campbell and Burnbrae, but even mere amateurs, who understood that they were that night to be conducted to the farthest limit of Calvinism, and that, whoever fell behind through the hardness of the way, their guide would not flinch.

As the Rabbi gave the people a brief space wherein to grasp his heads in their significance, Carmichael remembered a vivid incident in the Presbytery of Muirtown, when an English evangelist had addressed that reverend and austere court with exhilarating confidence—explaining the extreme simplicity of the Christian faith, and showing how a minister ought to preach. Various good men were delighted, and asked many questions of the evangelist—who had kept a baby-linen shop for twenty years, and was unspoiled by the slightest trace of theology—but the Rabbi arose and demolished his "teaching," convicting him of heresy at every turn, till there was not left one stone upon another.

"But surely fear belongs to the Old Testament dispensation," said the unabashed little man to the Rabbi afterwards. "'Rejoice,' you know, my friend, 'and again I say rejoice.'"

"If it be the will of God that such a man as I should ever stand on the sea of glass mingled with fire, then this tongue will be lifted with the best, but so long as my feet are still in the fearful pit it becometh me to bow my head."

"Then you don't believe in assurance?" but already the evangelist was quailing before the Rabbi.

"Verily, there is no man that hath not heard of that precious gift, and none who does not covet it greatly, but there be two degrees of assurance"—here the Rabbi looked sternly at the happy, rotund little figure—"and it is with the first you must begin, and what you need to get is assurance of your damnation."

One of the boys read an account of this incident—thinly veiled—in a reported address of the evangelist, in which the Rabbi—being, as it was inferred, beaten in Scriptural argument—was very penitent and begged his teacher's pardon with streaming tears. What really happened was different, and so absolutely conclusive that Doctor Dowbiggin gave it as his opinion "that a valuable lesson had been read to unauthorized teachers of religion."

Carmichael recognized the same note in the sermon, and saw another man than he knew, as the Rabbi, in a low voice, without heat or declamation, with frequent pauses and labored breathing, as of one toiling up a hill, argued the absolute supremacy of God and the utter helplessness of man. One hand ever pressed the grapes, but with the other the old man wiped the perspiration that rolled in beads down his face. A painful stillness fell on the people as they felt themselves caught in the meshes of this inexorable net and dragged ever nearer to the abyss. Carmichael, who had been leaning forward in his place, tore himself away from the preacher with an effort, and moved where he could see the congregation. Campbell was drinking in every word, as one for the first time in his life perfectly satisfied. Menzies was huddled into a heap in the top of his pew, as one justly blasted by the anger of the Eternal. Men were white beneath the tan, and it was evident that some of the women would soon fall a-weeping. Children had crept close to their mothers under a vague sense of danger, and a girl in the choir watched the preacher with dilated eyeballs, like an animal fascinated by terror.

"It is as a sword piercing the heart to receive this truth, but it is a truth and must be believed. There are hundreds of thousands in the past who were born and lived and died and were damned for the glory of God. There are hundreds of thousands in this day who have been born and are living and shall die and be damned for the glory of God. There are hundreds of thousands in the future who shall be born and shall live and shall die and shall be damned for the glory of God. All according to the will of God, and none dare say nay nor change the purpose of the Eternal." For some time the oil in the lamps had been failing—since the Rabbi had been speaking for nigh two hours—and as he came to an end of this passage the light began to flicker and die. First a lamp at the end of Burnbrae's pew went out, and then another in the front. The preacher made as though he would have spoken, but was silent, and the congregation watched four lamps sink into darkness at intervals of half a minute. There remained only the two pulpit lamps, and in their light the people saw the Rabbi lift his right hand for the first time.

"Shall . . . not . . . the . . . Judge . . . of all the earth . . . do . . . right?" The two lamps went out together, and a great sigh rose from the people. At the back of the kirk a child wailed, and somewhere in the front a woman's voice—it was never proved to be Elspeth Macfadyen—said audibly, "God have mercy upon us!" The Rabbi had sunk back into the seat and buried his face in his hands, and through the window over his head the moonlight was pouring into the church like unto the far-off radiance from the White Throne.

When Carmichael led the Rabbi into the manse he could feel the old man trembling from head to foot, and he would touch neither meat nor drink, nor would he speak for a space.

"Are you there, John?"—and he put out his hand to Carmichael, who had placed him in the big study chair, and was sitting beside him in silence.

"I dare not withdraw nor change any word that I spake in the name of the Lord this day, but . . . it is my infirmity. . . . I wish I had never been born."

"It was awful," said Carmichael, and the Rabbi's head again fell on his breast.

"John"—and Saunderson looked up—"I would give ten thousand worlds to stand in the shoes of that good

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man who conveyed me from Kilbogie yesterday, and with whom I had very pleasant fellowship concerning the patience of the saints.

"It becometh not any human being to judge his neighbor, but it seemed to me from many signs that he was within the election of God, and even as we spoke of Polycarp and the martyrs who have overcome by the blood of the Lamb, it came unto me with much power, 'Lo, here is one beside you whose name is written in the Lamb's Book of Life, and who shall enter through the gates into the city;' and grace was given me to rejoice in his joy, but I . . . "—and Carmichael could have wept for the despair in the Rabbi's voice.

"Dear Rabbi!"—for once the confidence of youth was smitten at the sight of a spiritual conflict beyond its depth —"you are surely . . . depreciating yourself. . . . Burnbrae is a good man, but compared with you . . . is not this like to the depression of Elijah?" Carmichael knew, however, he was not fit for such work, and had better have held his peace.

"It may be that I understand the letter of Holy Scripture better than some of God's children, although I be but a babe even in this poor knowledge, but such gifts are only as the small dust of the balance. He will have mercy on whom He will have mercy.

"John," said the Rabbi suddenly, and with strong feeling, "was it your thought this night, as I declared the sovereignty of God, that I judged myself of the elect, and was speaking as one himself hidden forever in the secret place of God?"

"I . . . did not know," stammered Carmichael, whose utter horror at the unrelenting sermon had been tempered only by his love for the preacher.

"You did me wrong, John, for then had I not dared to speak at all after that fashion; it is not for a vessel of mercy filled unto overflowing with the love of God to exalt himself above the vessels . . . for whom there is no mercy. But he may plead with them who are in like case with himself to . . . acknowledge the Divine Justice."

Then the pathos of the situation overcame Carmichael, and he went over to the bookcase and leaned his head against certain volumes, because they were weighty and would not yield. Next day he noticed that one of them was a Latin Calvin that had traveled over Europe in learned company, and the other a battered copy of Jonathan Edwards that had come from the house of an Ayrshire farmer.

"Forgive me that I have troubled you with the concerns of my soul, John"—the Rabbi could stand only with an effort—"they ought to be between a man and his God. There is another work laid to my hand for which there is no power in me now. During the night I shall ask whether the cup may not pass from me, but if not, the will of God be done."

Carmichael slept but little, and every time he woke the thought was heavy upon him that on the other side of a narrow wall the holiest man he knew was wrestling in darkness of soul, and that he had added to the bitterness of the agony.

CHAPTER XX.—THE WOUNDS OF A FRIEND

Winter has certain mornings which redeem weeks of misconduct, when the hoar-frost during the night has resilvered every branch and braced the snow upon the ground, and the sun rises in ruddy strength and drives out of sight every cloud and mist, and moves all day through an expanse of unbroken blue, and is reflected from the dazzling whiteness of the earth as from a mirror. Such a sight calls a man from sleep with authority, and makes his blood tingle, and puts new heart in him, and banishes the troubles of the night. Other mornings winter joins in the conspiracy of principalities and powers to daunt and crush the human soul. No sun is to be seen, and the gray atmosphere casts down the heart, the wind moans and whistles in fitful gusts, the black clouds hang low in threatening masses, now and again a flake of snow drifts in the wind. A storm is near at hand—not the thunder-shower of summer, with warm rain and the kindly sun in ambush, but dark and blinding snow, through which even a gamekeeper cannot see six yards, and in which weary travelers lie down to rest and die.

The melancholy of this kind of day had fallen on Saunderson, whose face was ashen, and who held Carmichael's hand with such anxious affection that it was impossible to inquire how he had slept, and would have been a banality to remark upon the weather. After the Rabbi had been compelled to swallow a cup of milk by way of breakfast, it was evident that he was ready for speech.

"What is it, Rabbi?" as soon as they were again settled in the study. "If you did not . . . like my sermon, tell me at once. You know that I am one of your boys, and you ought to . . . help me." Perhaps it was inseparable from his youth, with its buoyancy and self-satisfaction, and his training in a college whose members knew only by rumor of the existence of other places of theological learning, that Carmichael had a distinct sense of humility and charity. Had it been a matter of scholastic lore, of course neither he nor more than six men in Scotland could have met the Rabbi in the gate. With regard to modern thought, Carmichael knew that the good Rabbi had not read "Ecce Homo," and was hardly—well, . . . up to date. He would not for the world hint such a thing to the dear old man, or even argue with him; but it was flattering to remember that the attack could be merely one of blunderbusses, in which the modern thinker would at last intervene and save the ancient scholar from humiliation.

"Well, Rabbi?" and Carmichael tried to make it easy.

"Before I say what is on my heart, John, you will grant an old man who loves you one favor. So far as in you lies you will bear with me if that which I say, and still more that which my conscience will compel me to do, is hard to flesh and blood."

"Didn't we settle that last night in the vestry?" and Carmichael was impatient; "is it that you do not agree with the doctrine of the Divine Fatherhood? We younger men are resolved to base Christian doctrine on the actual Scriptures, and to ignore mere tradition."

"An excellent rule, my dear friend," cried the Rabbi, wonderfully quickened by the challenge, "and with your permission and for our mutual edification we shall briefly review all passages bearing on the subject in hand—using the original, as will doubtless be your wish, and you correcting my poor recollection."

About an hour afterwards, and when the Rabbi was only entering into the heart of the matter, Carmichael made the bitter discovery—without the Rabbi having even hinted at such a thing—that his pet sermon was a mass of boyish crudities, and this reverse of circumstances was some excuse for his pettishness.

"It does not seem to me that it is worth our time to haggle about the usage of Greek words or to count texts: I ground my position on the general meaning of the Gospels and the sense of things," and Carmichael stood on the hearth-rug in a very superior attitude.

"Let that pass, then, John, and forgive me if I appeared to battle about words, as certain scholars of the olden time were fain to do; for in truth it is rather about the hard duty before me than any imperfection in your teaching I would speak," and the Rabbi glanced nervously at the young minister.

"We are both Presbyters of Christ's Church, ordained after the order of primitive times, and there is laid on us certain heavy charges and responsibilities from which we may not shrink, as we shall answer to the Lord at the great day."

Carmichael's humiliation was lost in perplexity, and he sat down, wondering what the Rabbi intended.

"If any Presbyter should see his brother fall into one of those faults of private life that do beset us all in our present weakness, then he doth well and kindly to point it out unto his brother; and if his brother should depart from the faith as they talk together by the way, then it is a Presbyter's part to convince him of his error and restore him."

The Rabbi cast an imploring glance, but Carmichael had still no understanding.

"But if one Presbyter should teach heresy to his flock

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in the hearing of another . . . even though it break the other's heart, is not the path of duty fenced up on either side, verily a strait, narrow way, and hard for the feet to tread?"

"You have spoken to me, Rabbi, and . . . cleared yourself"—Carmichael was still somewhat sore—"and I'll promise not to offend you again in an action sermon."

"Albeit you intend it not so, yet are you making it harder for me to speak. . . . See you not . . . that I . . . that necessity is laid on me to declare this matter to my brother Presbyters in court assembled . . . but not in hearing of the people?" Then there was a stillness in the room, and the Rabbi, although he had closed his eyes, was conscious of the amazement on the young man's face.

"Do you mean to say," speaking very slowly, as one taken utterly aback, "that our Rabbi would come to my . . . to the Sacrament and hear me preach, and . . . report me for heresy to the Presbytery? Rabbi, I know we don't agree about some things, and perhaps I was a little . . . annoyed a few minutes ago because you . . . know far more than I do, but that is nothing. For you to prosecute one of your boys and be the witness yourself, . . . Rabbi, you can't mean it; . . . say it's a mistake."

The old man only gave a deep sigh.

"If it were Dowbiggin or . . . any man except you, I wouldn't care one straw, rather enjoy the debate, but you whom we have loved and looked up to and boasted about, why, it's like . . . a father turning against his sons."

The Rabbi made no sign.

"You live too much alone, Rabbi," and Carmichael began again as the sense of the tragedy grew on him, "and nurse your conscience till it gets over-tender; no other man would dream of . . . prosecuting a . . . fellow-minister in such circumstances. You have spoken to me like a father, surely that is enough," and in his honest heat the young fellow knelt down by the Rabbi's chair and took his hand.

A tear rolled down the Rabbi's cheek, and he looked fondly at the lad.

"Your words pierce me as sharp swords, John; spare me, for I can do none otherwise; all night I wrestled for release, but in vain."

Carmichael had a sudden revulsion of feeling, such as befalls emotional and ill-disciplined natures when they are disappointed and mortified.

"Very good, Doctor Saunderson"—Carmichael rose awkwardly and stood on the hearth-rug again, an elbow on the mantelpiece—"you must do as you please and think right. I am sorry that I . . . pressed you so far, but it was on grounds of our . . . friendship.

"Perhaps you will tell me as soon as you can what you propose to do, and when you will bring . . . this matter before the Presbytery. My sermon was fully written, and . . . is at your disposal."

While this cold rain beat on the Rabbi's head he moved not, but at its close he looked at Carmichael with the appeal of a dumb animal in his eyes.

"The first meeting of Presbytery is on Monday, but you would no doubt consider that too soon; is there anything about dates in the order of procedure for heresy?" and Carmichael made as though he would go over to the shelves for a law book.

"John," cried the Rabbi—his voice full of tears—rising and following the foolish lad, "is this all you have in your heart to say unto me? Surely, as I stand before you, it is not my desire to do this thing, for I would rather cut off my right hand.

"God hath not been pleased to give me many friends, and He only knows how you and the others have comforted my heart. I lie not, John, but speak the truth, that there is nothing, unto life itself, I would not give for your good, who have been as the apple of my eye unto me."

Carmichael hardened himself, torn between a savage sense of satisfaction that the Rabbi was suffering for his foolishness and an inclination of his better self to respond to the old man's love.

"If there be a breach between us, it will not be for you as it must be for me. You have many friends, and may God add unto them good men and faithful; but I shall lose my one earthly joy and consolation when your feet are no longer heard on my threshold and your face no longer brings light to my room. And, John, even this thing which I am constrained to do is yet of love, as . . . you shall confess one day."

Carmichael's pride alone resisted, and it was melting fast. Had he even looked at the dear face, he must have given way, but he kept his shoulder to the Rabbi, and at that moment the sound of wheels passing the corner of the manse gave him an ungracious way of escape.

"That is Burnbrae's dog-cart . . . Doctor Saunderson, and I think he will not wish to keep his horse standing in the snow, so unless you will stay all night, as it's going to drift . . . Then perhaps it would be better . . . Can I assist you in packing?" How formal it all sounded, and he allowed the Rabbi to go upstairs alone, with the result that various things of the old man's are in Carmichael's house unto this day.

Another chance was given the lad when the Rabbi would have bidden him good-by at the door, beseeching that he should not come out into the drift, and still another when Burnbrae, being concerned about his passenger's appearance, who seemed ill fitted to face a storm, wrapped him in a plaid; and he had one more when the old man leant out of the dog-cart and took Carmichael's hand in both of his, but only said, "God bless you for all you've been to me, and forgive me for all wherein I have failed you." And they did not meet again till that never-to-be-forgotten sederunt of the Free Kirk Presbytery of Muirtown, when the minister of Kilbogie accused the minister of Drumtochty of teaching the Linlathen heresy of the Fatherhood of God in a sermon before the Sacrament.

Among all the institutions of the North a Presbytery is the most characteristic, and affords a standing illustration of the contradictions of a superbly logical people. It is so anti-clerical a court that for every clergyman there must also be a layman—country ministers promising to bring in their elder for great occasions, and instructing him audibly how to vote—and so fiercely clerical that if the most pious and intelligent elder dared to administer a sacrament he would be at once tried and censured for sacrilege. So careful is a Presbytery to prevent the beginnings of Papacy that it insists upon each of its members occupying the chair in turn, and dismisses him again into private life as soon as he has mastered his duties; but so imbued is it with the idea of authority that whatever decision may be given by some lad of twenty-five in the chair—duly instructed, however, by the clerk below—will be rigidly obeyed. When a Presbytery has nothing else to do, it dearly loves to pass a general condemnation on sacerdotalism, in which the tyranny of prelates and the foolishness of vestments will be fully exposed; but a Presbytery wields a power at which a bishop's hair would stand on end, and Doctor Dowbiggin once made Carmichael leave the Communion Table and go into the vestry to put on his bands.

When a Presbytery is in its lighter moods, it gives itself to points of order with a skill and relish beyond the Southern imagination. It did not matter how harmless, even infantile, might be the proposal placed before the court by such a man as MacWheep of Pitscourie, he would hardly have got past an apology for his presumption in venturing to speak at all, before a member of Presbytery—who had reduced his congregation to an irreducible minimum by the woodenness of his preaching—would inquire whether the speech of "our esteemed brother was not ultra vires," or something else as awful. MacWheep would at once sit down with the air of one taken red-handed in crime, and the court would debate the point till every authority had taken his fill, when the clerk would submit to the moderator, with a fine blend of deference and infallibility, that Mr. MacWheep was perfectly within his rights; and then, as that estimable person had lost any thread he ever possessed, the Presbytery would pass to the next business—with the high spirit of men returning from a holiday. Carmichael used, indeed, to relate how in a great stress of business some one moved that the Presbytery should adjourn for dinner, and the court argued for seventy minutes,

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with many precedents, whether such a motion—touching as it did the standing orders—could even be discussed, and, with an unnecessary prodigality of testimony, he used to give perorations which improved with every telling.

The love of law diffused through the Presbytery became incarnate in the clerk, who was one of the most finished specimens of his class in the Scottish Kirk. His sedate appearance, bald, polished head, fringed with pure white hair, shrewd face, with neatly cut side whiskers, his suggestion of unerring accuracy and inexhaustible memory, his attitude for exposition—holding his glasses in his left hand and enforcing his decision with the little finger of the right hand—carried conviction even to the most disorderly. Ecclesiastical radicals, boiling over with new schemes and boasting to admiring circles of MacWheeps that they would not be browbeaten by red-tape officials, would become ungrammatical before that firm gaze, and end in abject surrender. Self-contained and self-sufficing, the clerk took no part in debate, save at the critical moment to lay down the law, but wrote his minutes unmoved through torrents of speech on every subject, from the Sustentation Fund to the Union between England and Scotland, and even under the picturesque eloquence of foreign deputies, whom he invariably requested to write their names on a sheet of paper. On two occasions only he ceased from writing: when Dr. Dowbiggin discussed a method of procedure—then he watched him over his spectacles in hope of a nice point; or when some enthusiastic brother would urge the Presbytery to issue an injunction on the sin of Sabbath walking—then the clerk would abandon his pen in visible despair, and, sitting sideways on his chair and supporting his head by that same little finger, would face the Presbytery with an expression of reverent curiosity on his face why the Creator was pleased to create such a man. His preaching was distinguished for orderliness, and was much sought after for Fast days. It turned largely on the use of prepositions and the scope of conjunctions, so that the clerk could prove the doctrine of Vicarious Sacrifice from "instead," and Retribution from "as" in the Lord's Prayer, emphasizing and confirming everything by that wonderful finger, which seemed to be designed by Providence for delicate distinctions, just as another man's fist served for popular declamation. His pulpit masterpiece was a lecture on the Council of Jerusalem, in which its whole proceedings were reviewed by the rules of the Free Kirk Book of Order, and a searching and edifying discourse concluded with two lessons. First: That no ecclesiastical body can conduct its proceedings without officials. Second: That such men ought to be accepted as a special gift of Providence.

The general opinion among good people was that the clerk's preaching was rather for upbuilding than arousing, but it is still remembered by the survivors of the old Presbytery that when MacWheep organized a conference on "The state of religion in our congregations," and it was meandering in strange directions, the clerk, who utilized such seasons for the writing of letters, rose amid a keen revival of interest—it was supposed that he detected an irregularity in the proceedings—and offered his contribution. "It did not become him to boast," he said, "but he had seen marvelous things in his day: under his unworthy ministry three church officers had been converted to Christianity," and this experience was so final that the conference immediately closed.

Times there were, however, when the Presbytery rose to its height and was invested with an undeniable spiritual dignity. Its members, taken one by one, consisted of farmers, shepherds, tradesmen, and one or two professional men, with some twenty ministers, only two or three of whom were known beyond their parishes. Yet those men had no doubt that as soon as they were constituted in the name of Christ, they held their authority from the Son of God and Saviour of the world, and they bore themselves in spiritual matters as his servants. No kindly feeling of neighborliness or any fear of man could hinder them from inquiring into the religious condition of a parish or dealing faithfully with an erring minister. They had power to ordain, and laid hands on the bent head of some young probationer with much solemnity; they had also power to take away the orders they had given, and he had been hardened indeed beyond hope who could be present and not tremble when the Moderator, standing in his place, with the Presbytery around, and speaking in the name of the Head of the Church, deposed an unworthy brother from the holy ministry. MacWheep was a "cratur," and much given to twaddle, but when it was his duty once to rebuke a fellow-minister for quarreling with his people, he was delivered from himself, and spake with such grave wisdom as he has never shown before or since.

When the Presbytery assembled to receive a statement from Doctor Saunderson "*re* error in doctrine by a brother Presbyter," even a stranger might have noticed that its members were weighted with a sense of responsibility, and although a discussion arose on the attempt of a desultory member to introduce a deputy charged with the subject of the lost ten tribes, yet it was promptly squelched by the clerk, who intimated, with much gravity, that the court had met *in hunc effectum*, viz., to hear Doctor Saunderson, and that the court could not, in consistence with law, take up any other business, not even—here Carmichael professed to detect a flicker of the clerkly eyelids—the disappearance of the ten tribes.

It was the last time that the Rabbi ever spoke in public, and it is now agreed that the deliverance was a fit memorial of the most learned scholar that has ever been known in those parts. He began by showing that Christian doctrine has taken various shapes, some more and some less in accordance with the deposit of truth given by Christ and the holy Apostles, and especially that the doctrine of Grace had been differently conceived by two eminent theologians, Calvin and Arminius, and his exposition was so lucid that the clerk gave it as his opinion that the two systems were understood by certain members of the court for the first time that day. Afterwards the Rabbi vindicated and glorified Calvinism from the Scriptures of the Old and New Testament, from the Fathers, from the Reformation Divines, from the later creeds, till the brain of the Presbytery reeled through the wealth of allusion and quotation, all in the tongues of the learned. Then he dealt with the theology of Mr. Erskine of Linlathen, and showed how it was undermining the very foundations of Calvinism; yet the Rabbi spake so tenderly of our Scottish Maurice that the Presbytery knew not whether it ought to condemn Erskine as a heretic or love him as a saint. Having thus brought the court face to face with the issues involved, the Rabbi gave a sketch of a certain sermon he had heard while assisting "a learned and much-beloved brother at the Sacrament," and Carmichael was amazed at the transfiguration of his very youthful performance, which now figured as a profound and edifying discourse, for whose excellent qualities the speaker had not adequate words. This fine discourse was, however, to a certain degree marred by an unfortunate, no doubt temporary, leaning to the teaching of Mr. Erskine, whose beautiful piety, which was to himself in his worldliness and unprofitableness a salutary rebuke, had exercised its just fascination upon his much more spiritual brother. Finally the Rabbi left the matter in the hands of the Presbytery, declaring that he had cleared his conscience, and that the minister was one—here he was painfully overcome—dear to him as a son, and to whose many labors and singular graces he could bear full testimony, the Rev. John Carmichael, of Drumtochty. The Presbytery was slow and pedantic, but was not insensible to a spiritual situation, and there was a murmur of sympathy when the Rabbi sat down—much exhausted, and never having allowed himself to look once at Carmichael.

Then arose a self-made man, who considered orthodoxy and capital to be bound up together, and especially identified any departure from sovereignty with that pestilent form of Socialism which demanded equal chances for every man. He was only a plain layman, he said, and perhaps he ought not to speak in the presence of so many reverend gentlemen, but he was very grateful to Doctor Saunderson for his honorable and straightforward conduct. It would be better for the Church if there were more like him, and he would

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just like to ask Mr. Carmichael one or two questions. Did he sign the Confession?—that was one; and had he kept it?—that was two; and the last was, When did he propose to go? He knew something about building contracts, and he had heard of a penalty when a contract was broken. There was just one thing more he would like to say—if there was less loose theology in the pulpit there would be more money in the plate. The shame of the Rabbi during this harangue was pitiable to behold.

Then a stalwart arose on the other side, and a young gentleman who had just escaped from a college debating society wished to know what century we were living in, warned the last speaker that the progress of theological science would not be hindered by mercenary threats, advised Doctor Saunderson to read a certain German called Ritschl—as if he had been speaking to a babe in arms—and was refreshing himself with a Latin quotation, when the Rabbi, in utter absence of mind, corrected a false quantity aloud.

"Moderator," the old man apologized in much confusion, "I wot not what I did, and I pray my reverend brother, whose interesting address I have interrupted by this unmannerliness, to grant me his pardon, for my tongue simply obeyed my ear." Which untoward incident brought the modern to an end, as by a stroke of ironical fate. It seemed to the clerk that little good to any one concerned was to come out of this debate, and he signaled to Doctor Dowbiggin, with whom he had dined the night before, and concocted a motion over their wine. Whereupon that astute man explained to the court that he did not desire to curtail the valuable discussion, from which he personally had derived much profit, but he had ventured to draw up a motion, simply for the guidance of the House—it was said by the Rabbi's boys that the Doctor's success as an ecclesiastic was largely due to the skillful use of such phrases—and then he read: "Whereas the Church is set in all her courts for the defense of the truth, whereas it is reported that various erroneous doctrines are being promulgated in books and other public prints, whereas it has been stated that one of the ministers of this Presbytery has used words that might be supposed to give sanction to a certain view which appears to conflict with statements contained in the standards of the Church, the Presbytery of Muirtown declares, first of all, its unshaken adherence to the said standards, secondly deplores the existence in any quarter of notions contradictory or subversive of said standards, thirdly thanks Doctor Saunderson for the vigilance he has shown in the cause of sound doctrine, fourthly calls upon all ministers within the bounds to have a care that they create no offense by their teaching, and finally enjoins all parties concerned to cultivate peace and charity."

This motion was seconded by the clerk and carried unanimously—Carmichael being compelled to silence by the two wise men for his own sake and theirs—and was declared to be a conspicuous victory both by the self-made man and the modern, which was another tribute to the ecclesiastical gifts of Doctor Dowbiggin and the clerk of the Presbytery of Muirtown.

[To be continued in the October Magazine Number of The Outlook]

Perplexing Providences[1]

By the Rev. John Watson, M.A., D.D.

No one can read the Old Testament without observing that its writers are gravely concerned about the way in which Providence treats the righteous man. They take for granted that he ought to be favored of God, and that the unrighteous man ought to suffer; but it appears as if God shone upon the wicked and frowned on the good. The Psalmist complains bitterly that vile men are exalted. The prophets mention as one of the signs of the golden age that the churl shall no longer be counted bountiful. The Book of Job is a profound discussion of the apparent contradiction of justice, and the writer of Ecclesiastes almost lost hope of a world where the same lot is assigned to saint and sinner. When the righteous are blessed or when the unrighteous are punished, a load is lifted from the conscience and reason of these thinkers, and it appears as if their faith would hardly have any trial were this mystery of government solved. Let every man get his due, then

> God's in his heaven,
> All's right with the world.

Perhaps the West can hardly appreciate the force of this complaint to the full, because it has not felt its pressure. We have not known what it is to be wronged and robbed, to be cruelly oppressed, and to suffer the last outrage in our homes without protection or redress. While the hope of justice remains, a man can endure; when justice sides with the criminal, the victim's blood turns to gall. The fierce energy of the West has wrought salvation, breaking to pieces the power of the tyrant, compelling equal laws, surrounding justice with a wall of fire, casting an invincible shield over the helpless. Certain passages of the Bible are obsolete for the West, and are to us hardly intelligible. Our fathers knew their meaning. There are Christians in the East to-day that will still read them with passion. These passages are the litany of the poor, of the helpless, of women and children, the appeal of all miserables to a silent God, who will not move, who seems not to care, who has, notwithstanding, been partaker of the human Gethsemane, and himself inspired the passion of this cry.

We of the West have our own quarrel with Providence—although it be on a minor scale—and it frets our souls at a time and dashes the sweetness of faith. It appears as if, through carelessness or blindness, certain individuals had been confused in the arrangement of affairs, so that A receives the recompense of B, and B is condemned to the lot of A. One man is honorable, high-spirited, religious, faithful. His word is certain, his friends trust him unto death, his family adore him, the world counts him righteous. Here is one who surely will have riches and power and honor and comfort, who will be crowned with fame before all the people. And instead thereof his whole life is a struggle with poverty, trials, and obscurity. He is not called to dignity, but to pity. Another man is selfish, tricky, merciless, mercenary, whose word goes for nothing, who has done base things, whom no one in private respects. He ought to be an object of contempt—left alone in his place till he repents and does righteousness. Yet because the fellow has plausible manners and a fluent tongue and a cunning intellect, he too often wins his way with the multitude and retains their suffrages and lives at his ease. As he drives into the city, the mud from this intriguer's carriage-wheels defiles the coat of the righteous man. This contrast may not be common, but it does occur, and it raises questions—about the fairness of Providence.

This immoral situation makes good living harder for us all, and surely any artificial hindrance is scarcely needed. Many of us are bitterly conscious of the temptation to do less than our best, and require every enforcement of virtue. Here before our eyes is a parable, teaching us in so many words that integrity and piety are only the high road to failure, and that showy and unscrupulous methods are the passport to success. There are some whom no allurements can seduce from the way of righteousness, and whom the sight of the low estate of goodness will only establish in their integrity. Other some are ready enough to hearken to any voice which declares that the gods do not see behind, but are as easily deceived as foolish people. Is it not dangerous for the individual that the way of unrighteousness be laid out as a primrose path, while the way of honor is narrow and strait?

Is not this confusion of lots also like a misdirection from the bench and an injustice to society? If there be a sense of the distinction between goodness and badness in the community, does it not require the support and sanctions of the Eternal? Do we not as nations turn to history to read the downfall of iniquity and the victory of righteousness? Are we not in social life ever on the alert for convincing illustrations of that unseen power which shapes human life according to the law written in our conscience? What a wanton blow to our poor perplexed consciences to

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see a despicable person, whose hand we would not take in the way of friendship, selected for a crown, and a saint who has been an inspiration to us in the conflict of the soul allotted a cross! Can our commonwealth be blamed if it follow the lead of Providence and set rascals on high and hold the children of the kingdom in scorn?

So it comes to pass that we begin by being concerned about good men, and end by being concerned about God. Is He also careless whether one choose the higher or lower way, whether he feed or mortify his evil self? Are men and cowards, vain and proud persons, the same to Him as the men of the Beatitudes? This is a very serious question, vital and final. If God be on the right side, then there is not a good man anywhere who will not hold up his head; if God goes over to the enemy, then it seems no use that the rest of us continue the fight—let us fling away our scruples and join in the general scramble. Of course we know what God has said: his words are in the Law of Moses and in the Sermon on the Mount; they are graven on our hearts. We also see what God does, and his deeds and his words do not correspond. This is the problem of Providence, and it is not light. We ought carefully to remember that Providence has not finished its work with those two men and their affairs. It is at the foot of the page the figures are added, and till the columns are filled up no one can say whether the debtor or creditor side has the advantage. Life has many surprises, and some of them are very cheering. Knaves come oftentimes to shame and beggary, much to the relief of society; just men suddenly win their rights, to every one's delight. Wickedness may succeed to-day and to-morrow, and be made a hissing and a reproach the third day. Honor may be set in the pillory and be pelted by the rascal multitude for a day and be clothed in purple and borne to her throne at eve of sun. And if this happy event come not to pass in our time, then the figures will be carried over the page, and the balance will be struck on the other side. Dives and Lazarus in this world may seem an argument against Providence; the argument has to be modified when you meet the two men in the next world. God has an infinite patience, and does not make haste; it will be soon enough to judge his ways when they are complete.

Is it not also our misfortune to be dazzled by the glitter of this world and to identify the rewards of God with material prosperity? If one be rich and increased in goods, if he hold high station in Church or State, then is it not evident that God has blessed him? If one live in a small house and his name be not known two streets away, then surely God has not blessed him. Could any standard be more shallow, deceptive, unbelieving, ungodly? It would seem as if the New Testament had never been written and Jesus had never lived in Nazareth! If the teaching of Jesus goes for anything, worldly success is no sign of divine approval, but is rather a very trying discipline; hardship is no evidence that God is disowning a man, but, maybe, the most convincing gift of his fatherly love. Joseph of Arimathea was no dearer to Christ than St. John, and although Nero lived in a palace and wore the purple, while St. Paul was chained to a soldier and imprisoned in the barracks, the Apostle had not been willing to change places with the Emperor. When God is pleased and wishes to bless the men he loves, his hands have other gifts than silver and gold.

It is more than probable, moreover, that the accounts are being squared here and now, but that our eyes are holden. Is it absolutely certain that our Dives rejoices as one on whom God's face is shining? What of the reprobation of good men, of the gnawing misery of self-contempt, of the conscious impoverishment of the soul, of the haunting dread of the future? Are there none who would give all they have won by years of scheming and self-degradation for a quiet conscience and a good character? Does it go without saying that our Lazarus is miserable because he is not clothed in fine linen and does not dine sumptuously every day? May he not have his own consolations? Surely it is no mean compensation for a severe life and narrow circumstances to be able to look every man in the face, to have the loyal friendship of six honest men, to leave an unstained name as the heritage of his children, to hear God say in the stillness of the soul, "Well done, my son."

Delinquent, Defective, and Dependent Classes in the United States

III.—Dependent Classes[1]

By F. W. Hewes

THE drawing on the opposite page presents an interesting study of two widely differing elements of population. The first may be called the hopeless poor. The second consists largely of diseased and disabled persons receiving aid from public and private benevolence.

Exhibit No. 1 (at the right-hand upper corner of the drawing) consists of a pair of measuring-bars, which show that the census report divides the 97,265 paupers into two parts. Almost exactly three-fourths of them were found sheltered in almshouses, while the other one-fourth are those "permanently supported at public expense at their own homes or with private families."

Distribution.—Exhibit No. 2 portrays the geographical distribution of the almshouse poor, and shows (as in the case of insanity, studied in the second paper) that the North Atlantic section has a much larger proportion than any other part of the United States.[2]

The reason for this larger proportion of paupers—as well as of insane and criminals—is undoubtedly, in large measure, that found in the study of the criminal element, viz., the presence of the most undesirable portion of the foreign-born population, which remains in the seacoast towns, while the more thrifty portion finds its way westward, settling in the agricultural States.

This view is in part corroborated by the very long bar in exhibit No. 3, which shows that a much greater portion of the foreign-born element finds its way into almshouses than of either native-born white or colored persons in the country, as a whole.

The very small circle of the South Central section, and the slightly larger one of the South Atlantic section, are in strong contrast with that of the North Atlantic and Middle States. It appears clear that either the South has fewer poor, or that almshouses are not so abundantly supplied.

Before leaving exhibit No. 3 it is worth while to note that if our population were made up wholly of native-born white persons our proportion of paupers would be only about two-thirds what it is, for the bar portraying native-born white is marked 798, while the actual average, including all classes, is 1,166, as recorded on the United States circle just above No. 3. The chief element making up the larger percentage is clearly the excessively large proportion of the foreign-born population, as shown by that bar of No. 3.[1]

Decrease.—That large and growing class of people at the North who are in favor of a very careful public and private expenditure for the support of the poor will be pleased to note the sharp downward pitch of the upper slant line in No. 4. This downward pitch indicates an important decrease in the proportion of paupers in the North Atlantic section between 1880 and 1890. This would seem to

[1] For the preceding papers see The Outlook for March 7 and September 5.

[2] This is also equally true of the outdoor poor. In fact, all data concerning the outdoor poor correspond very closely to that of the almshouse poor, so that what is presented regarding the almshouse poor may properly be taken as representing the whole.

[1] It is to be kept in mind that the greater age of the foreign-born population counts against them.

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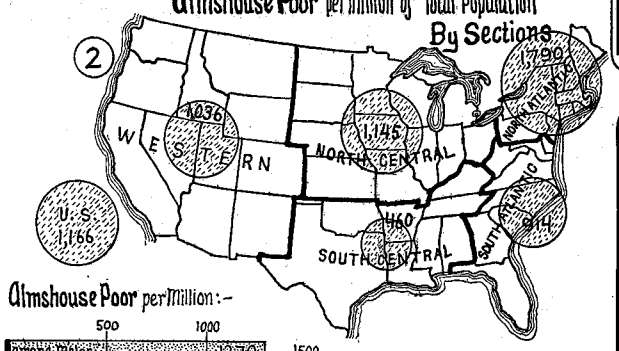
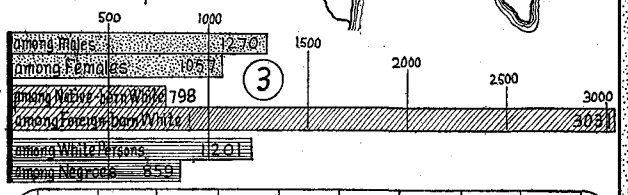
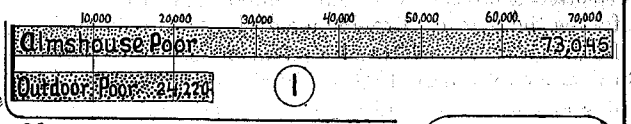
DEPENDENT CLASSES IN THE UNITED STATES

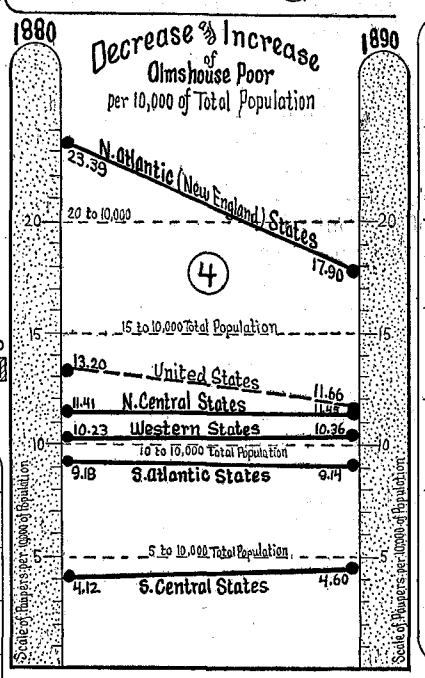
Almshouse Poor per Million of Total Population By Sections

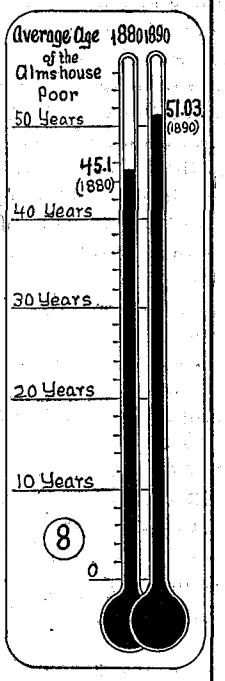


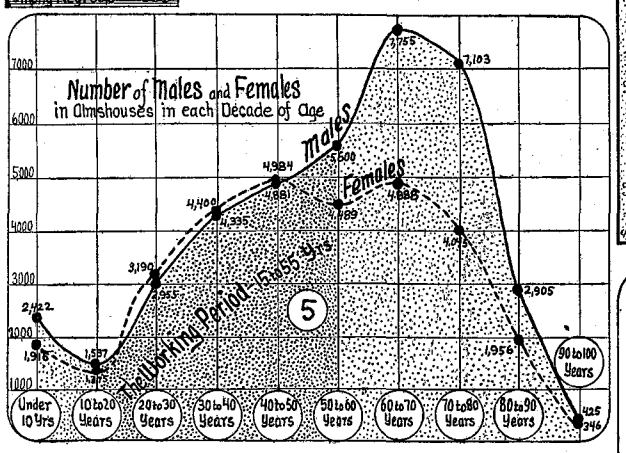
Almshouse Poor per Million:—



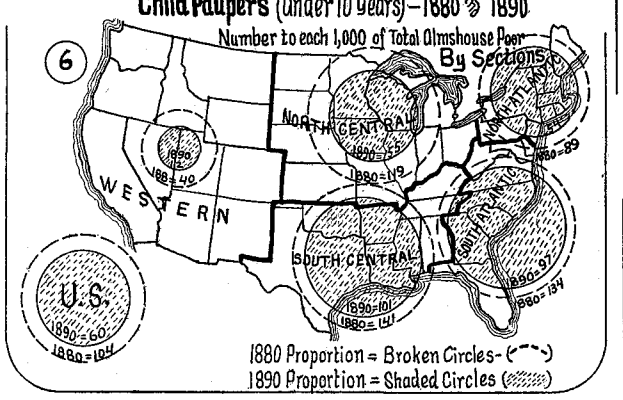




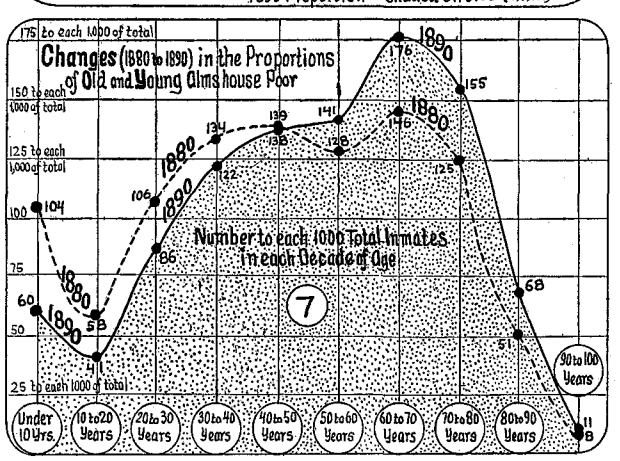


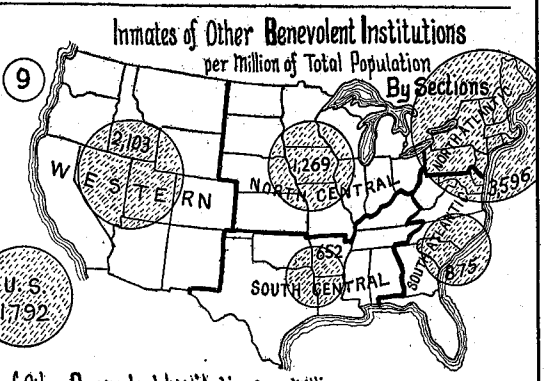


Child Paupers (under 10 Years)—1880 & 1890

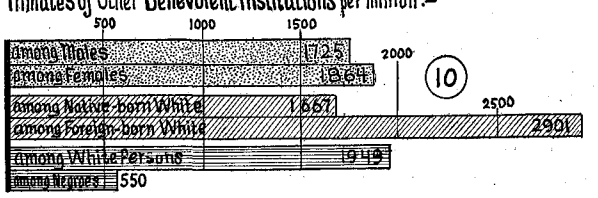


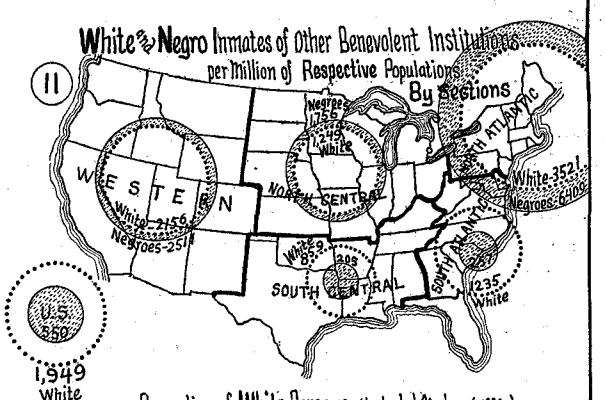
1880 Proportion = Broken Circles-(----)
1890 Proportion = Shaded Circles (▨)



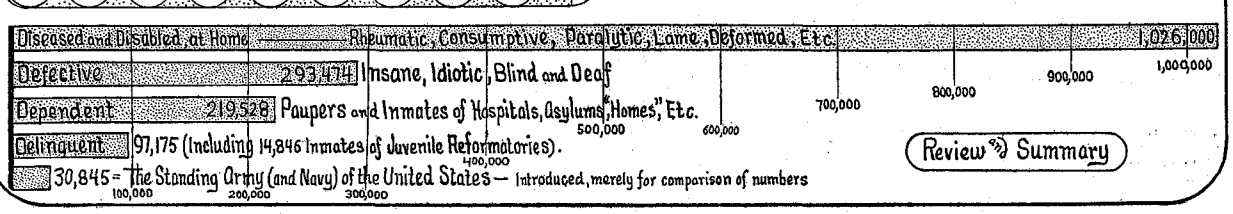


Inmates of Other Benevolent Institutions per Million:—





Proportion of White Persons=Unshaded Circles (----)
Proportion of Negroes=Shaded Circles (▨)


Diseased and Disabled, at Home — Rheumatic, Consumptive, Paralytic, Lame, Deformed, Etc. 1,026,000
Defective 293,474 Insane, Idiotic, Blind and Deaf
Dependent 219,528 Paupers and Inmates of Hospitals, Asylums, "Homes," Etc.
Delinquent 97,175 (Including 14,846 Inmates of Juvenile Reformatories).
30,845 = The Standing Army (and Navy) of the United States — Introduced, merely for comparison of numbers
100,000
200,000
300,000
400,000
500,000
600,000
700,000
800,000
900,000
1,000,000

Review & Summary

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indicate a more discriminating and restrictive policy in that portion of the United States.

Were a like reduction indicated in each of the other sections, then it might be attributed to the effect of the business prosperity which prevailed throughout the country in that decade. Since, however, the four other slant lines show only trifling changes, the decrease in the Eastern section must come from some local influence, and that influence probably the one already noted.

Male and Female.—The population of the country, as a whole, has a few more males than females; and since wage-earning offers much more ample employment to males than females (the census reports showing nearly five times as many males as females employed), it would be natural to expect a much smaller proportion of male than female paupers. An examination of No. 5 shows, however, that during what may be termed the wage-earning period of life there is only a slightly smaller proportion. After the wage-earning period the excess of male paupers is remarkable. Must this be taken to mean that men are naturally much more ready to become paupers than are women?

Another remarkable fact presented in No. 5 is that the number of paupers is so much less in the second decade of life than in the first. This would seem to indicate a larger proportion of self-supporting population between ten and twenty years of age than at any other period of life. Not less remarkable is the sudden increase of paupers in the third decade (twenty to thirty years of age). It seems astonishing that so many so quickly drop out of the self-supporting ranks.

Child Paupers.—A very gratifying result is presented in No. 6, where the larger (broken) map circles show how great were the proportions of paupers under ten years of age in 1880—at the close of the 1873–79 panic; and the smaller (shaded) circles show the reduction to 1890, covering ten years of prosperity. The United States circle (off the lower left-hand corner of the map) marks a reduction from 104 to 60 per million, or over forty per cent. The five pairs of section circles show that the reduction was very general all through the country, reaching over fifty per cent. in the North Central and seventy per cent. in the Western division; where at the same time even the 1880 proportion was much smaller than in any other part of the country.

It looks very much as if this general improvement were due to the business prosperity of that decade. It was also undoubtedly aided by the efforts of philanthropic persons and societies to remove dependent children from almshouses to "homes" and other better institutions.

The diagram lines show that in both 1880 and 1890 there was a larger proportion of paupers between sixty and seventy years of age than at any other period of life. They also show an increase from 146 to 176 in a thousand, during the ten years, in this seventh decade of life, which indicates that the average age of all paupers advances considerably. This fact is portrayed by the two thermometers of No. 8, near the upper right-hand corner of the drawing.

Benevolent Institutions.—Besides the numerous recipients of benevolence and charity already studied in this and the preceding paper, the census found 112,263 persons in *other* benevolent institutions—"National, State, county, city, and private; in hospitals, orphan asylums, church benevolent institutions, homes for aged women, homes for children, and all places of such character." Exhibit No. 9 gives the geographical distribution of these persons, and calls attention to the much larger provision made for these needy ones in the North Atlantic section than elsewhere. The remarkably small circles of the South show either a much less generous provision or a much smaller need.

Negroes.—The very small proportion of the negro population represented in these benevolent institutions raises the inquiry whether prejudice against that race operates to exclude them. It is scarcely reasonable to suppose that there are so very few among them needing this kind of aid. The people of the North charge those of the South with a lack of humanity toward the negro. The people of the South make just as earnest a counter charge, and claim that in practice the Northerners are the guilty ones.

The data have, therefore, been analyzed to ascertain how this class of benevolence is distributed, between white persons and negroes, in each of the five sections of the country. The result is shown in No. 11. Beginning with the North Atlantic section, it is clearly evident that the negroes of that section have much more than their equal share in the benefits provided; for while the white population of that section have about three and a half (3.521) persons to each thousand white persons, in these benevolent institutions the negroes have nearly six and a half (6.409) persons to each thousand negroes. Either the negroes of that section are much more needy than the white population, or prejudice is greatly in their favor. The circles of the North Central and Western sections show similar conditions existing in those two sections.

The opposite conditions, shown even more emphatically in the two Southern sections, point out one of two facts. Either the negroes are not nearly as needy in the South or certain forces are against them.

SUMMARY AND REVIEW

The three papers hereby concluded have brought under brief examination the afflicted and disturbing elements of population, sheltered in organized institutions. This is, however, only a part of the count. Besides all these there are in their own homes a still larger number of persons who through disease or other disability are unable to follow their ordinary occupations. The census of 1890 approximated those afflicted at 1,026,000 persons.

A set of measuring-bars at the foot of the drawing compares these several great "armies" with the standing army of the United States, and thereby leaves the reader to his own ponderings regarding the disturbing and disturbed elements of the population of our country.

Books and Authors

The Bible as Literature [1]

It was inevitable that the fresh and independent study of the Bible which has been carried forward with such enthusiasm of late years, and which, in spite of some rash conclusions, has been so beneficent in its influence, should eventually awaken a new appreciation of the unique collection of writings which compose the Book as literature. Webster is reported to have said that one evidence of the divine origin of the Christian religion was furnished by the fact that it has survived the written sermon; he might have added that one evidence of the unique spiritual quality and value of the Bible is to be found in the fact that it has searched, inspired, and consoled so many noble men and women, and written itself so largely into the experience and history of a large part of the world, despite the arbitrary way in which it has been divided, the mechanical method by which it has been treated, the indifference shown to its beauty and integrity of form. Through the fog of literal interpretation, and in spite of absurd and mechanical arrangement, the soul of the Bible has still found its way to the soul of humanity. The study of recent years will bear fruit in a repossession of a body of literature full of a beauty which has been obscured, and characterized by a variety which has been almost obliterated. The soul shines with a new splendor now that men are able to see with what harmonious beauty of form it is matched.

The recovery of the Bible of literature was certain to come, but it has found in Professor Richard G. Moulton an interpreter of very unusual gifts. A student and scholar of wide learning, Professor Moulton has also a very genuine feeling for literature and a very notable gift of dramatic interpretation. His study of the Greek and Shakespearean dramas has born fruit in two suggestive books, while his brilliant qualities as an expositor of literary themes have not only charmed audiences in many parts of the country, but have awakened an intelligent and abiding interest in the serious study of literature. Coming from an English university, with an established reputation as a University Extension lecturer, Professor Moulton, by reason of his position in the University of Chicago, has become one of us if warmth of welcome and wide respect can effect a change of citizenship.

The Bible has long been the subject of reverent and intelligent study by Professor Moulton—study which has borne valu-

[1] *The Modern Reader's Bible*. 15 vols. 50 cents a volume. The Macmillan Company, New York.

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able fruit in his "Literary Study of the Bible," which bears the imprint of Messrs. D. C. Heath & Co., and still more important fruit in the series of well-printed and convenient little volumes which are now coming from the press of the Macmillan Company. The purpose of this series is well expressed in its general title, "The Modern Reader's Bible: A Series of Works from the Sacred Scriptures Presented in Modern Literary Form." The earlier work is a comment upon and exposition of the literary quality and form of the Bible; these volumes present the Bible in the literary forms which, in the judgment of the editor, it ought to wear. The effect of these changes back to the original poems under which the sacred writings first appeared will be, for the vast majority of readers, a surprise and delight; they will feel as if they had come upon new spiritual and intellectual treasures, and they will appreciate for the first time how much the Bible has suffered from the hands of those who have treated it without reference to its literary quality. In view of the significance and possible results of Professor Moulton's undertaking, it is not too much to pronounce it one of the most important spiritual and literary events of the times. It is part of the renaissance of Biblical study; but it may mean, and in our judgment it does mean, the renewal of a fresh and deep impression of the beauty and power of the supreme spiritual writing of the world.

The plan involves primarily the proper arrangement of the printed page, the recognition of the distinction between prose and verse, the use of the different metrical forms, the insertion of the names of speakers in dialogue, and the introduction of titles to such compositions as essays and discourses. The series, so far as announced, is to include fifteen volumes: four devoted to the Wisdom literature, and including books of selections from the Proverbs, Ecclesiasticus, Ecclesiastes, and the Book of Job; one containing the orations and songs of Moses, Deuteronomy; one made up of Biblical Idyls, containing Solomon's Song and the epic lyrics of Ruth, Esther, and Tobit; a History Series in five volumes, devoted to Genesis, Exodus, The Judges, The Kings, and The Chronicles; and a Prophecy Series, presenting Isaiah, Jeremiah, Ezekiel, and The Minor Prophets. It is very much to be hoped that the reception given to the series will insure its completion. Each volume contains a very valuable introductory study of the book presented as a piece of literature; and this series of essays, summing up the results of Professor Moulton's long study, form a contribution of no small importance to the literature relating to the Bible. Each volume is also furnished with notes. The text used throughout the series is that of the Revised Version, the marginal readings being usually preferred.

Professor Moulton's skill and judgment have been subjected to very severe tests in the arrangement and treatment of a series of works in prose and verse of such diverse quality and character, but his success has been notable; for he has brought to his task ample knowledge, genuine literary feeling, and deep reverence. It is impossible to do justice to his work by quotation; his rendering of the Book of Job, for instance, must be read entire, with the Introduction, to gain the full and rich impression of that noble poem—the greatest poem, in many ways, in the literature of the world. Two selections may, however, give a hint of Professor Moulton's method, and of the value and charm of the results attained by it. The Song of Solomon is divided into seven Idyls, the second of which Dr. Moulton entitles "The Bride's Reminiscence of the Courtship:"

THE INTERRUPTED VISIT.—THE BIRDS

The voice of my beloved! behold he cometh
Leaping upon the mountains,
Skipping upon the hills.
My beloved is like a roe or a young hart:
Behold, he standeth behind our wall,
He looketh in at the windows,
He showeth himself through the lattice.
My beloved spake, and said unto me:
"Rise up, my love, my fair one,
And come away.

For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land
The fig-tree ripeneth her green figs,
And the vines are in blossom,
They give forth their fragrance.
Arise, my love, my fair one,
And come away.

Oh my dove, that art in the clefts of the rocks,
In the court of the steep place,
Let me see thy countenance,
Let me hear thy voice;

For sweet is thy voice,
And thy countenance is comely."

VOICES OF THE BROTHERS (*heard interrupting*).

"Take us the foxes,
The little foxes that spoil the vineyards;
For our vineyards are in blossom."

My beloved is mine, and I am his;
He feedeth his flocks among the lilies,
Until the day break, and the shadows flee away,
Turn, my beloved, and be thou like a roe or a young hart
Upon the mountains of separation.

Two selections from "The Proverbs," in the Wisdom Series, bring out other aspects of Dr. Moulton's work:

THE TWO PATHS—A SONNET

Hear, O my son, and receive my sayings;
And the years of thy life shall be many.
I have taught thee in the way of wisdom;
I have led thee in paths of uprightness.
When thou goest, thy steps shall not be straitened;
And if thou runnest, thou shalt not stumble.
Take fast hold of instruction;
Let her not go:
Keep her;
For she is thy life.

Enter not into the path of the wicked,
And walk not in the way of evil men.
Avoid it,
Pass not by it;
Turn from it,
And pass on.
For they sleep not, except they have done mischief;
And their sleep is taken away, unless they cause some to fall.
For they eat the bread of wickedness,
And drink the wine of violence.

But the path of the righteous is as the light of dawn,
That shineth more and more unto the perfect day.
The way of the wicked is as darkness;
They know not at what they stumble.

WISDOM AND HEALTH—A SONNET

My son, attend to my words;
Incline thine ear unto my sayings.
Let them not depart from thine eyes;
Keep them in the midst of thine heart.
For they are life unto those that find them,
And health to all their flesh.

Keep thy Heart above all that thou guardest,
For out of it are the issues of life.

Put away from thee a froward Mouth,
And perverse lips put far from thee.

Let thine Eyes look right on,
And let thine eyelids look straight before thee.

Make level the path of thy Feet,
And let all thy ways be established.
Turn not to the right hand nor to the left
Remove thy foot from evil.

Essays in Criticism[1]

The deepest impression that one receives from Mr. Edmund Gosse's essays in literary criticism is that of his candor. He is not, like Mr. Zangwill, prone to sacrifice accuracy of expression (and good nature to boot) to the opportunity of making an epigram. Mr. Zangwill's critical sense is acute, but he has the spirit of the *soi disant* François Arouet hovering over him. Mr. Gosse is genial and generous. His own literary successes have put him in a good humor with the sorry phantasm we call the world. He dedicates this collection of his critical reviews to Mr. Thomas Hardy, and calls it "Critical Kit-Kats." The felicity of the title titillates. Mr. Gosse paints us kit-kat portraits of Mrs. Browning, Keats, Beddoes, Fitzgerald, Walt Whitman, Tolstoï, Christina Rossetti, Lord de Tabley, Toru Dutt, Pater, and Stevenson; he draws from life mostly, and he sketches cleverly. It is clear that he does not get as much pleasure out of profound emotions and subtle thought in literature as he does out of perfection of form. To take an instance or two—it is queer that he should select as the best of the Rubaiyát of Omar-Fitzgerald the lines beginning:

Alas, that spring should vanish with the rose!

and

Thus with a loaf of bread beneath the bough.

Likewise, when he comes to speak of Hérèdia—of whom, by the way, Mr. Gosse gives us the only biographical account that has been published—it is the quatorzain beginning

Au milieu de l'écume arrétant son essor

that Mr. Gosse selects as a sample, instead of that on "Jason and Medea," or that on "The Sphynx," or "The Awaking of the God." Mr. Gosse instinctively flees mysticism and metaphysics. No wonder, therefore, that he should enthusiastically adore M. José Maria de Hérèdia. Who that has reveled in the

[1] *Critical Kit-Kats.* By Edmund Gosse. Dodd, Mead & Co., New York. $1.50.

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sumptuosity of "Les Trophées" will blame Mr. Gosse, who is entirely right in proclaiming the Cuban Frenchman, the latest of the Forty Immortals, as the greatest poetic artist now living? Hérèdia's sonnets are as complete, we venture to say, as Petrarch's. They have not the heart of Shakespeare's, not the philosophy of Wordsworth's, nor the subtlety of Dante Rossetti's, but they have a perfection of form that is unsurpassable; they are the fine gold chiseling of a Cellini, or they are the relievos of a Donatello of letters. There is a tender sympathy in his touch when Mr. Gosse tells us his story of the late Mr. Pater. If Mr. Pater had any fault, it was a love for preciosity of style, euphuism. It is a difficulty that took possession of him when he perpetrated those interminable sentences in his "Plato and Platonism." Mr. Gosse says that when Pater was at the nadir of his religious faith he most admired the Roman Catholic Church. When Mr. Gosse was in America, he visited Walt Whitman, and frankly he tells us that he went to scoff and remained to—admire. Naturally the formlessness of Whitman's vaticinations would repel him, but the personality of the prophet of Camden was irresistibly attractive. Since it is not generally known how the exquisite sequence of love-poems that Mrs. Browning addressed to her husband came to be named "Sonnets from the Portuguese," here is the explanation in Mr. Gosse's own words:

During the months of their brief courtship, closing, as all the world knows, in the clandestine flight and romantic wedding of September 12, 1846, neither poet showed any verses to the other. Mr. Browning, in particular, had not the smallest notion that the circumstances of their betrothal had led Miss Barrett into any artistic expression of feeling. As little did he suspect it during their honeymoon in Paris, or during their first crowded weeks in Italy. They settled at length in Pisa, and, being quitted by Mrs. Jamieson and her niece, in a very calm and happy mood, the young couple took up each his or her separate work. Their custom was, Mr. Browning said, to write alone, and not to show each other what they had written. This was a rule which he sometimes broke through, but she never. He had the habit of working in a downstairs room, where their meals were spread, while Mrs. Browning studied in a room on the floor above.

One day, early in 1847, their breakfast being over, Mrs. Browning went upstairs while her husband stood at the window watching the street till the table should be cleared. He was presently aware of some one behind him, although the servant was gone. It was Mrs. Browning, who held him by the shoulder to prevent his turning to look at her, and at the same time pushed a packet of papers into the pocket of his coat. She told him to read that and to tear it up if he did not like it, and then she fled again to her own room. Mr. Browning settled himself at the table and unfolded the parcel. It contained the series of sonnets which have now become so illustrious. As he read, his emotion and delight may be conceived. Before he had finished, it was impossible for him to restrain himself, and, regardless of his promise, he rushed upstairs and stormed that guarded citadel. He was early conscious that these were treasures not to be kept from the world. "I dared not reserve to myself," he said, "the finest sonnets written in any language since Shakespeare's." When it was determined to publish the sonnets in the volumes of 1850, the question of a title arose. The name which was ultimately chosen, "Sonnets from the Portuguese," was invented by Mr. Browning as an ingenious device to veil the true authorship, and yet to suggest kinship with that beautiful lyric called "Caterina to Camoens," in which so similar a passion had been expressed. Long before he ever heard of these poems, Mr. Browning called his wife his "own little Portuguese," and so, when she proposed "Sonnets Translated from the Bosnian," he, catching at the happy thought of "translated," replied: "No, not Bosnian—that means nothing—but from the Portuguese! They are Caterina's sonnets!" And so, in half a joke, half a conceit, the famous title was invented.

The average American reader will not find in the writings of the Lord de Tabley and of Miss Rossetti the charm that Mr. Gosse feels. We allow for the element of personal friendship in his opinion. They were poets, pleasing at times, but, notwithstanding all that their coterie did to get the world to admire them, they remain minor poets. Yet we all shall always, or at least for a long time, remember that Miss Rossetti wrote "The Goblin Market."

No one ought to find fault with Mr. Gosse for what he has not said, because he has disarmed the antagonist by the modest title of his book. He has sketched his portraits, and one can imagine him waving his hand along the row and saying, "People whom I have known." In fact, he tells us in his preface that what he has written about the sonnets of Mrs. Browning was laid upon him as a duty by his friend the late Robert Browning, "writer of plays."

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending September 11. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

Mr. B. L. Farjeon has not of late years printed anything as good as his first two or three stories, which had a good deal of human sympathy, though they had also distinct reminscences of Dickens's worst faults, and marked the author as a devoted disciple, in style, of the greater novelist. *The Betrayal of John Fordham* is full of improbabilities. It begins with the persecution of a husband by his dipsomaniacal wife, who seems to find almost every one willing to help her in her insane plots, and it ends in a sensational and intricate network of crime and detection. (R. F. Fenno & Co., New York.)——*Tyne Folk* is an excellent descriptive title for Dr. Joseph Parker's collection of character sketches of Northumberland people. The book has acuteness, vitality, and humor. (The F. H. Revell Company, New York.)

A new edition has been published by Charles Scribner's Sons, of this city, of Mrs. Burnett's ever fresh and readable story *That Lass o' Lowrie's*, which many people still consider the author's strongest work in fiction. The same firm send us in a new edition Mr. J. G. Holland's *Sevenoaks* and *Arthur Bonnicastle*. This edition is very prettily bound; perhaps it is too much to expect fine paper in volumes costing seventy-five cents each, but in these books the paper is so poor that the type-impression is not as good as it should be. As to the stories themselves, they have already been read by hundreds of thousands, and maintain their popularity. They have very obvious faults, but they possess the great merit of sincerity and high purpose. "Sevenoaks" has much the stronger story interest; perhaps "Arthur Bonnicastle" is more suggestive to thought. Also from the same publishers come two volumes in the series "Stories by English Authors;" *Germany* and *The Sea* are the titles; they include short stories by Stevenson, Black, Miss Harraden, W. C. Russell, Walter Besant, and others.——Jean Porter Rudd's *The Tower of the Old Schloss* is a pretty and simple story of German life. (G. P. Putnam's Sons, New York.)——We are glad to see a new edition of Mayne Reid's *The Boy Hunters* and *The Bush Boys*. These are among the best of this famous writer's books for boys, and belong to that class of his works which is as far removed as possible from certain volumes bearing his name which are nothing but sensational trash. These two books pleased the boys of a generation, or two generations, ago, and may well please the boys of to-day. (G. P. Putnam's Sons, New York.) ——Another boys' book is *The Mystery of Lost River Canyon*, by Harry Castlemon. Like all this writer's books, the story is somewhat overcrowded with incident, and the boy hero is one of those extraordinary creatures who, in books, accomplish anything and everything desired. (H. T. Coates & Co., Philadelphia.)——Anne K. Benedict's *The Hathaways' Sister* is a pleasantly told story of child life in New England, in which the religious element is present, but is not over-intrusive. (American Baptist Publication Society, Philadelphia.)

A work of vast learning and of immense value as furnishing material for systematic study of anthropology is *The History of Mankind*, by Professor Friedrich Ratzel, the first volume of which has just been translated from the second German edition by Mr. A. J. Butler. An interesting introduction is furnished by Dr. E. B. Tylor. The work when completed will really comprise a history of the progress of civilization. It follows the beginnings of language, religion, industrial arts, family customs, ornamentation, house-building, superstitions, tool-making, property distinctions, war methods, and many other characteristic phases of the life of the early races. The book is fully and completely illustrated; some of the illustrations are unpleasant to the eye—particularly the frontispiece—and it seems to us might, without slighting the scientific aspect of the work, have been subordinated in relative prominence. (The Macmillan Company, New York.)

Dr. W. J. Rolfe, in *Shakespeare the Boy*, has reconstructed, with marvelous patience and a skill belonging only to a thorough Shakespearean scholar, the youthful life of the great dramatist. As is well known, the objective material open to Dr. Rolfe was very slight indeed, but from scores of allusions in the plays themselves the author has been able to work out most satisfactorily an account of what the boy Shakespeare must have seen and known. Some of these articles originally appeared in "The Youth's Companion," but very much new matter has been added. The book is written for the reading of boys, but will interest older people. It is well illustrated. (Harper & Brothers, New York.)

In *Literary Landmarks of Venice* Mr. Laurence Hutton has done for the "Queen of the Adriatic" what he formerly did so satisfactorily for London and Edinburgh. To use his own words, his volume is "intended to be a record of the Animated Residences of Genius which are still existing in Venice." Naturally the material is not as abundant as in Mr. Hutton's former volumes of "Literary Landmarks." It is, however, extremely interesting in its character, and the information which Mr. Hutton has collected with his usual accuracy and care is presented in a thoroughly readable form. The book is charmingly illustrated. (Harper & Brothers, New York.)

Mrs. Margaret Sangster always writes with sympathetic feeling. In the volume of little talks entitled *With My Neighbors* she enters into the home and personal side of the life of women and young girls, and, with her accustomed charm of style, talks in a most friendly, suggestive, and often inspiring way. The book is one which must do much good, and is the more valuable because it is absolutely free from pretentiousness or assumption of superiority. (Harper & Brothers, New York.)——From the same firm comes Mr. Will Carleton's *The Old Infant, and Similar Stories*. We confess that the humor of these stories seems to us drawn out very thin.——Mr. George A. Hibbard has aptly described *Lenox* in the series of little books relating to American summer resorts, published by Charles Scribner's Sons, of this city. The characteristic pleasures of the place are described briefly, and excellent illustrations accompany the text.——Messrs. G. P. Putnam's Sons have added Washington Irving's *Columbus* to their excellent series on "The Heroes of the Nation."——*Three Old Maids in Hawaii* is a book of travel by Ellen B. Maxwell. There is a good deal of useful information contained in the book, but we are inclined to think that it would have been more acceptable to most readers if the slight form of fiction had not been attempted. (Eaton & Mains, New York.)

The Christian Democracy: A History of its Suppression and Revival, by John McDowell Leavitt, D.D., LL.D., reviews the gradual transformation of the Church from a brotherhood to an ecclesiastical despotism, and its gradual change during the last few centuries from an ecclesiastical despotism toward a brotherhood. In a chapter upon Anglicanism the author criticises keenly the claims of the Protestant

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Episcopal Church to catholicity. This Church, he says, a century ago was the dominant one in more than half of our States, but to-day it holds but one-twenty-fifth of the aggregate membership of American Protestant Churches. The author believes that the desire of certain men for an elaborate ritual will be gratified when the Church Universal is established, but the Church Universal, he holds, will establish unity by allowing a large measure of diversity. (Eaton & Mains, New York.)

Elements of Psychology, by George Groom Robertson, edited by Caroline A. F. Rhys Davids, is a condensation of notes upon lectures delivered by Professor Robertson at University College, London, between 1870 and 1892. Miss Davids was assisted in her work by twenty-five former students under Professor Robertson, who lent her the notes they had taken of his lectures. (Charles Scribner's Sons, New York.)

Nature and Christ, by Joseph Agar Beet, D.D., is a series of lectures delivered by the Professor of Systematic Theology at Wesleyan College, Richmond, England, before the Ocean Grove Summer School of Theology in August of last year. The thought of the volume is that the revelation of God in nature, in Christ, and in our own souls is essentially one. (Eaton & Mains, New York.)——*The Perfect Whole*, by Horatio W. Dresser, is a deeply religious essay upon the conduct and meaning of life, by one who has experienced the peace and joy that come from the belief that one Divine Spirit is working in all things and through all things. The volume lays no claim to originality of thought, but there is always original thought where there is such freshness and depth of feeling. (George H. Ellis, Boston.)——*The Inspiration of History*, by James Mulchahey, S.T.D., is a series of essays upon the inspiration of history in man's sense of his relationship toward God. The history which has been thus inspired is not confined to that chronicled in the Old and New Testaments, but continues wherever religion is truly "the life of God in the soul of man." (Thomas Whittaker, New York.) *Through Egypt to Palestine*, by Lee S. Smith, is based upon the author's letters to the Pittsburg "Christian Advocate." The volume is amply illustrated from photographs he took during his travels. (Fleming H. Revell Company, New York.)

The Evolution of an Empire: A Brief Historical Sketch of the United States, by Mary Platt Parmele, is a healthful attempt to describe the development of the United States without encumbering the mind of the reader with a mass of chronological detail. Memory, the author holds, is intended to be the handmaid of the higher faculties, but in the study of American history it has been enthroned above the other faculties. She endeavors to discuss only those events which have really influenced the life of the people of our country. (William B. Harrison, New York.)

New Essays Concerning Human Understanding, by Gottfried Wilhelm Leibnitz, translated, with notes, by Alfred Gideon Langley, embodies the labor of years on the part of the translator and editor as well as the philosopher whose criticism upon Locke is now presented to English readers. We shall give the book further notice hereafter. (The Macmillan Company, New York.)

The Holy Spirit in the New Testament Scriptures, by William Campbell Scofield, is a commentary upon the two hundred and fifteen passages in the New Testament in which reference is made to the Holy Spirit. (Fleming H. Revell Company, New York.)——*Evolution or Creation?* by Professor Luther T. Townsend, D.D., is a review of the scientific theories of creation from the standpoint of one who believes in the absolute accuracy of the Mosaic narrative. Professor Townsend finds much encouragement in the waning hold of naturalism upon the leaders in the scientific world. Even if missing links shall be discovered, they will not, he believes, revive the naturalism which seemed in the ascendency a few years ago, but will merely furnish further evidence of a plan along which all the workings of nature are ordered. (Fleming H. Revell Company, New York.)

The Epworth League Reading Course for 1896–97 consists of four volumes entitled respectively *The Vision of Christ in the Poets*, by Charles M. Stuart; *The Social Law of Service*, by Professor Richard T. Ely; *Torch-Bearers of Christendom*, by Dr. Robert H. Doherty; and *In League with Israel*, by Annie Fellows Johnston. "The Torch-Bearers of Christendom" is a brief but clear review of the history of Christianity down to our own times. "In League with Israel" is the story of the conversion of a Jew through the work of the League. Professor Ely's book on "The Social Law of Service" and Mr. Stuart's on "The Vision of Christ in the Poets" are books of value to mature minds. Mr. Stuart's volume is an admirable collection of the best religious poems in our English and American literature. Most of them are by the poets of our own half-century—the Brownings, Tennyson, Whittier, Longfellow, and Lowell—and the religious life they breathe is the religious life of to-day. Professor Ely's "Social Law of Service" is, in an equal or even a greater degree, a book expressive of the religious life of our own times. It presents to the conscience of Christians one pointed question after another regarding their duties toward those to whom they are bound by the modern political and industrial organization of society. The book is one that should and will be read by pastors and adult laymen quite as much as by members of the Epworth League, for whom it is written. (Eaton & Mains, New York.)

The Story of France, as told by Thomas E. Watson, the People's party candidate for Vice-President, is an exceptionally entertaining narrative. The muse of history in her South Georgia costume signally lacks her customary dignity, but is so full of life and sympathy and humor that she gains an unwonted fascination. The author touches nothing that has not a vital interest either as illustrating the life of the age he is describing, or as affecting the life of the ages that follow. By means of concrete pictures rather than abstract generalizations he depicts the history of civilization. His own intense sympathies with the cause of the oppressed, and his constant finding of parallels between the battles against privilege in ages gone by and those to-day, make the description of the dead past read like a description of the living present. The volume before us virtually concludes with the story of Joan of Arc. It is understood that Mr. Watson took up French history because of his interest in the French Revolution. If the volume describing that epoch shall be as dramatic and as eloquent as the chapters upon the mediæval deliverers of France, the knowledge of French history may become more general on the Southern farms than it is to-day in our Northern universities.

Literary Notes

—W. H. Mallock is to edit a new London weekly modeled after the "Spectator."

—Mr. Arthur Waugh writes to the "Critic" from London:

Mark Twain, who has been staying for the last few weeks in seclusion in Surrey, is occupied upon a volume recounting his adventures during his tour round the world. He works upon it continuously, and hopes to see it published in December. There are so many people who feel that the peculiar humor of Mr Clemens has of late been wasted upon fields uncongenial and difficult, that the announcement that he is once more returning to the form of literature which he has made so insistently his own will be greeted with a hearty welcome.

—"There is some possibility," says the London "Echo," "that Count Tolstoï may visit England this Christmas. At any rate, he is thinking of going to Sweden some time in the autumn, and an effort will certainly be made to extend his visit to this country. Fortunately, the veteran Russian novelist and prophet, who has lately abandoned his long novel to write a semi-religious book for children, speaks English pretty fluently."

—Literary items of recent news are cabled by the New York "Tribune's" London correspondent:

Mr. Ruskin's health has improved during the summer to such an extent that he is now revising some of his earlier works at his home among the lakes. Mr Andrew Lang's biography of Lockhart, on which he has been at work a long time, will be published in October. Lockhart, while best known as the biographer of Sir Walter Scott, was intimate with famous men of his time, and in correspondence with many of them. He left a great mass of literary material, of which Mr. Lang has made full use. Dr. Conan Doyle has finished at Haslemere, where he is building his future home, the manuscript of a new historical novel of the French Empire. It will have the title of "Boulogne: A Story of the Empire."

Books Received

For the Week ending September 11

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA

Benedict, Anne K. The Hathaways' Sister. 75 cts.

ARENA PUBLISHING CO., BOSTON

Waite, Carlton. A Silver Baron. 50 cts.

HENRY T. COATES & CO., PHILADELPHIA

Castlemon, Harry. The Mystery of Lost River Canyon.

THOMAS Y. CROWELL & CO., NEW YORK

Spahr, Charles B. An Essay on the Present Distribution of Wealth in the United States. $1.50.

EATON & MAINS, NEW YORK

Beet, Joseph A., D.D. Nature and Christ. 75 cts.
Maxwell, Ellen B. Three Old Maids in Hawaii. $1.50.
Leavitt, John McDowell, D.D. The Christian Democracy. $1.50.
Epworth League Reading Course, 1896–97: The Vision of Christ in the Poets, by Charles M. Stuart; The Social Law of Service, by R. T. Ely; Torch Bearers of Christendom, by R. H. Doherty; In League with Israel, by Annie F. Johnston. $3.80 for set.

GEORGE H. ELLIS, BOSTON

Dresser, Horatio W. The Perfect Whole. $1.50.

R. F. FENNO & CO., NEW YORK

Farjeon, B. L. The Betrayal of John Fordham. $1.25.

HENRY FROWDE, NEW YORK

Bible Illustrations.

GINN & CO., BOSTON

Humphreys, Willard. Selections from Quintus Curtius's History o Alexander the Great.

HARPER & BROS., NEW YORK

Carleton, Will. The Old Infant, and Similar Stories. $1.25.
Sangster, Margaret E. With My Neighbors. $1.25.
Rolfe, William J. Shakespeare the Boy. $1.25.
Hutton, Laurence. Literary Landmarks of Venice. $1.

WILLIAM B. HARRISON, NEW YORK

Parmele, Mary P. The Evolution of an Empire. 75 cts.

J. B. LIPPINCOTT CO., PHILADELPHIA

Hungerford, Mrs. (The Duchess). A Lonely Maid. 50 cts.

LONGMANS, GREEN & CO., NEW YORK

Lyall, Edna. The Autobiography of a Truth. 30 cts.

MACMILLAN & CO., NEW YORK

Leibnitz, Gottfried Wilhelm. New Essays Concerning Human Understanding. Translated by Alfred G. Langley. $3.25.
Ratzel, Prof. Friedrich. The History of Mankind. Translated by A. J. Butler. Introduction by E. B. Tylor. Vol. I. $4.

G. P. PUTNAM'S SONS, NEW YORK

Putnam, Irene. Songs Without Answer. $1.
Rudd, Jean Porter. The Tower of the Old Schloss. $1.25.
Irving, Washington. Columbus. $1.50.
Reid, Captain Mayne. The Bush Boys. $1.25.
Reid, Captain Mayne. The Boy Hunters. $1.25.

FLEMING H. REVELL CO., NEW YORK

Townsend, Prof. L. T., D.D. Evolution or Creation? $1.25.
Smith, Lee S. Through Egypt to Palestine. $1.25.
Lyall, Edna. How the Children Raised the Wind. 50 cts.
Scofield, William C. The Holy Spirit in the New Testament Scriptures. $1
Parker, Joseph. Tyne Folk. 75 cts.

CHARLES SCRIBNER'S SONS, NEW YORK

Holland, J. G. Arthur Bonnicastle. 75 cts.
Holland, J. G. Sevenoaks. 75 cts.
Stories by English Authors. The Sea. 75 cts.
Stories by English Authors. Germany. 75 cts.
Hibbard, George A. Lenox. Illustrated by W. S. V. Allen. 75 cts.
Robertson, George C. Elements of Psychology. Edited by C. A. F. Rhys Davids. $1.
Burnett, Frances Hodgson. That Lass o' Lowrie's. $1.25.

T. E. WATSON, THOMSON, GA.

Watson, Thomas E. The Story of France. Vol. I. $1.

THOMAS WHITTAKER, NEW YORK

Mulchahey, James The Inspiration of History. $1.

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The Religious World

Anglican Orders A brief dispatch from Rome announces that the Pope has issued a decision upon the question of the validity of Anglican orders. He says: "After long study, I must confirm the decrees of my predecessors that all ordinations made under the Anglican rite are absolutely invalid." It is stated that Leo XIII. embodies in his decision a perfectly natural but, under the circumstances, almost ludicrous appeal to the English clergy to return to the Roman Church, and thus obtain that validity of ordination which, as he believes, cannot otherwise be had. The whole subject has been under discussion for centuries, but, as our readers know, has recently been actively revived. When a more complete account of the Pope's declaration reaches America, we shall comment fully on this important topic.

American Board Meeting Many great leaders of religious thought in America will be in attendance at the eighty-seventh annual meeting of the American Board of Commissioners for Foreign Missions, which convenes in the First Congregational Church of Toledo, O., October 6. Dr. Richard S. Storrs, of Brooklyn, will preside over the deliberations of the body, which will be in session three days. Among the delegates to this meeting will be: Dr. William Hayes Ward; President Franklin Fisk, of the Chicago Theological Seminary; Dr. Washington Gladden, of Columbus; Dr. Daniel Bradley, of Grand Rapids; Dr. N. Boynton, of Detroit; Dr. E. P. Goodwin, Dr. F. P. Noble, and others. Between five hundred and seven hundred visitors are expected, among whom will be found prominent corporate and honorary members, missionaries, many well-known mission workers of the Woman's Board of the Interior, and no less than one hundred clergymen. The annual sermon will be preached by Dr. Edward N. Packard, of Syracuse, N. Y., Tuesday evening, October 6. Among the matters that will doubtless receive attention will be the Armenian massacres and the destruction of the missions and educational institutions at Harpoot. Mr. C. H. Whitaker is Chairman, and the Rev. George B. Brown Secretary, of the local committee of arrangements.

The Jewish Holy Season For two weeks past the Jews have been celebrating their holy season. Beginning with the 7th of September, their religious New Year, the synagogues have been crowded with devout worshipers, assembled for what may be well termed their annual revival. According to Jewish tradition it is 5,657 years since the creation of the world, this calculation having been made from the genealogies found in the Bible. The celebration of the day was most solemn, as it is considered sanctified by the memories of the year just past, together with the idea that on this day God sits in judgment upon the deeds and thoughts of men. Nine days thereafter are observed as semi-holidays, being called the "Days of Penitence," all of which form a preparation for the climax of these holy days in that holiest of Sabbaths, the Day of Atonement. It is on this day that the destiny of men is sealed by God, in accordance with the judgment passed upon the faithful and the faithless. The universality of the observance of this holy season is its most striking feature. The most orthodox and the extreme radical alike listen to the stirring blast of the cornet and the traditional melodies of the fast-day, pitched in a minor key. Many of these airs are thousands of years old, and are marked by a weird harmony especially affecting to those associating them with previous days of similar tenor. As a reaction from this period of fasting and humiliation, the Feast of Tabernacles follows, four days after the "Day of Atonement." It is the Harvest Festival or Thanksgiving Feast of the Jews. While they are commanded to erect booths of evergreen as a reminder of the mode of life in the Wilderness, the special characteristic of the Feast is the distribution of large sums in charity, the more fortunate giving of the abundance with which they have been blessed in recognition of God's goodness displayed towards them. By these fasts and feasts the new season of religious activity is opened, to be followed by the regular observance of the weekly Sabbaths and occasional festivals which succeed.

Dr. William C. Young In the death of the Rev. Dr. William C. Young, which occurred at Danville, Ky., on September 16, Center College loses a brilliant President, the Presbyterian Church a strong preacher, and the cause of education in the South a prominent leader. He was, in fact, one of the most prominent educators in the South, and had done much to make Center College the famous institution she has become. Dr. Young's education was thorough, and he was carefully directed through youth and young manhood. His father, Dr. John C. Young, like himself, was once President of Center College, and was also a Moderator of the Old School Presbyterian Assembly. His mother was a daughter of the famous John J. Crittenden, United States Senator from and Governor of the State of Kentucky. After his graduation from Center College and Danville Seminary, Dr. Young served with distinction in the pastorate at Madison, Ind.; Chicago, Ill., in the Fullerton Avenue Church; and in Louisville, Ky. In 1892, after an exceedingly sharp contest, Dr. Young was elected Moderator of the Presbyterian General Assembly at Portland, Oregon. He was a strict conservative in matters of Biblical criticism, and his opponents refused to make his election unanimous. He was one of the main participants in the Briggs case in those days that tried so many Presbyterian souls. He had not been able to attend to the active duties of his office for more than two years, and his death was not unexpected.

Church Membership of the General Theological Library There are now eighty-four perpetual church members of the Theological Library at 53 Mount Vernon Street, Boston, the pastors of which can use the library forever free of charge. These churches are located in the States of Maine, Vermont, New Hampshire, Massachusetts, and Connecticut. Of Congregational there are 31, Unitarian 15, Episcopal 12, Methodist 11, Baptist 6, Universalist 3, Reformed Presbyterian 2, Presbyterian, Reformed Episcopal, Disciples, and New Jerusalem 1 each. These memberships are being multiplied, and ere long will include the greater part of those in Boston and vicinity, and eventually the larger part of those in New England. A church may be constituted a member by its own contribution, or by an interested friend, in many cases making it a memorial of some departed friend. The Library now numbers about fourteen thousand volumes, chiefly on religious and theological literature, and the reading-room receives regularly one hundred periodicals on like subjects.

Hope Hall Is the appropriate name of the home for ex-convicts which Mrs. Ballington Booth is establishing on the high ground lying between the Harlem and Hudson Rivers on the upper end of Manhattan Island. It is a lovely old frame dwelling-house, and in location and general arrangement is admirably suited to the special purpose for which it is being fitted up. Several weeks ago The Outlook spoke of Mrs. Booth's purpose to found a home for released prisoners where they might receive much-needed sympathy and help in securing the means of making an honest living. Hope Hall will be their temporary home, and it has, perhaps, no exact parallel in this country. Mrs. Booth's prison work is divided into two parts, the first being carried on among the men in prison. So far has this work gone that a prison league has been established among the inmates at Sing Sing for spiritual purposes. Each member of the league (600 in number) subscribes for "The Gazette," the Volunteer organ; and many good books are being read by them. A marked change has come over many of them who are beginning to see that some one has sympathy for them and will give them help. If effort for their spiritual, moral, and material welfare should cease at the prison gates, it would, perhaps, in most cases fail of ultimate good; for it is when the poor ex-convict faces an unfriendly, unsympathetic world with his awful burden of shame and disgrace that the severest trials come. It is almost impossible for him to secure employment, because no one will trust him or cares to have him about. He needs sympathy, encouragement, and help. There is no place where he can go in the assurance of finding it, and this is indeed a pitiable fact. It is the testimony of prison officials that eighty to ninety per cent. of released prisoners go forth with the determination to lead honest, respectable lives, but most of them are driven back into crime for lack of a friendly, brotherly hand to help them. It is just on this unoccupied ground of needed helpful Christlike service that Hope Hall will stand. Here Mrs. Booth's "boys," as she fondly calls them, will find a warm welcome, when released from prison, if they are determined to live right and seek honest bread. A careful record will be kept of their whole history, and, when they deserve them, recommendations will be made to business men seeking help. Meantime they will be employed about Hope Hall so as to help make their living. Mrs. Booth is now making an effort to secure contributions with which to fit up and maintain Hope Hall, and would be pleased to receive anything that might be serviceable either in furnishing this home, or of use to the men who will occupy it. Carnegie Hall has been secured for a great mass-meeting on the evening of November 9, when a special appeal will be made for this enterprise. Certainly such a noble Christian ministry will not be crippled for the want of converted gold and silver to help it forward.

Catholic Schools That the authorities of the Roman Catholic Church are taking a deeper interest than ever in the education of the children of their denomination there appears to be little doubt. Attention has been called in these columns to Archbishop Ireland's establishment of free parochial

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schools in his diocese, to be supported from voluntary contributions by the faithful. Another equally significant sign of the times is the action of the convention of the priests of the Archdiocese of St. Louis, which met for the first time in forty years to revise the rules that govern both the clergy and laity. It was the declaration that hereafter no Roman Catholic children shall be sent to the public schools, unless excused for good and sufficient reasons. Accompanying this declaration as a corollary was the order that schools must be built in every parish in the diocese. The reasons for not sending children to them must be submitted to a commission appointed by the Archbishop. Unless the excuse be considered adequate, non-compliance with the requirement will carry a penalty. When asked what this penalty would be, the Archbishop replied: "I am not prepared to say. It is a matter which remains with the confessor," he added. "If he learns that one of those for whom he is responsible disregards the mandates of the Church, he may feel that he can no longer be responsible for him, and refuse him absolution. It is something that will have to work itself out." A general enforcement throughout the country of the rule adopted in the diocese of St. Louis would draw away a considerable population from the public schools, and might eventually raise the question for practical decision whether parents taxed for schools they do not patronize should not be exempt from the burden.

Dr. Brewster and the Bishopric

It is rumored, apparently on good authority, that Dr. Chauncy J. Brewster, rector of Grace Episcopal Church on Brooklyn Heights, will in all probability be chosen by the Diocesan Convention, to convene shortly at Buffalo, to the Bishopric of Western New York, as successor of the late Bishop A. Cleveland Coxe, who was consecrated Bishop in 1865. This is an important diocese, embracing fourteen large counties, in which in 1890 there were 1,104,796 people living. It is an interesting fact that Dr. Brewster is a lineal descendant of the eldest son of Elder Brewster, pastor of the Pilgrim Fathers. He is forty-eight years of age, a native of Connecticut, a graduate of Yale and Berkeley Divinity School. He has served churches in Westchester County, N. Y., Baltimore, Md., Detroit, Mich., and Brooklyn, his present charge. While in Michigan he was chosen to represent the diocese of that State in the General Convention of the Church. Many clergymen have expressed themselves as favoring Dr. Brewster for Bishop because they consider him just the man for the place.

Drumtochty Kirk

Ian Maclaren's readers will be interested to know that there is a vacancy here, and a competition for it. Drumtochty does not appear on the map, but the place immortalized by that name is Logiealmond, a little village of Perthshire, in the heart of Scotland, about six miles from Methven, the nearest railway station. Here, with a decreasing population, now counting but 500 with women and children included, the number of kirks has been increasing, and at present there are four of them. It is the United Presbyterian, colloquially known as the "U. P.," which has become vacant, and its congregation has petitioned the Presbytery of Perth to "moderate in a call," *i.e.*, to authorize the call of a pastor. The petition states that the church numbers sixty-five in full communion, and guarantees a stipend of £70, besides a manse reckoned at £14, with a garden and "a small green field." There are a number of unemployed U. P. "probationers" to whom this is not uninviting. A salary of $400, parsonage included, is probably the Drumtochty equivalent of twice that sum in rural America. But the sectarian divisions the call reveals, and the resulting enfeeblement, are as deplorable in Scotland as in this country.

The Boys' Brigade in Canada

To see the chief executive—the Governor-General—of a nation as strong as Canada has now become, standing with uncovered head in the midst of a hollow square of boys, talking to them in deep earnestness about the aims and purposes of the Boys' Brigade, was to obtain a fresh and interesting view of this many-sided organization. It was recently, in the charming little city of Sarnia, Ontario, that I heard the Earl of Aberdeen making this address. He spoke simply, earnestly, effectively, of the noble standard the boys of Canada should have before them, and showed how practical the work of this organization was made in molding character and habits for the future. It was the first visit of the Governor-General to the place, and while there was civic recognition of the arrival of their distinguished guest, yet the main interest centered in the exercises attendant upon the work of the Brigade.

The Boys' Brigade movement has attracted much attention in Canada. It has steadily gained in strength, too, since the first company was organized in St. John, N. B., in May, 1889. The annual meeting of the national organization has just been held in the city of Toronto, September 9–10. The report of Captain T. W. Nisbet, Brigade Secretary for the Dominion, showed that there are now in Canada 134 companies of the Boys' Brigade, with 416 officers and nearly 5,000 members. The organization is divided into five battalions—St. John, N. B.; Hamilton and Toronto, Ontario; Montreal, Quebec, and Vancouver in British Columbia. There are two colored companies, and two composed wholly of Indian boys.

The Brigade in Canada has, perhaps, a slower growth than in the United States, due to two main causes—the smaller population and greater conservatism. But the splendid principles of the organization are being more and more widely recognized all over the Dominion, and the growth is steady and stable.

There has been liberal recognition of the movement among men who stand high in the political life of the country. The Governor-General is at the head of the Brigade movement in Canada, being the President of the organization for the Dominion, and Vice-President for Great Britain. That he takes a practical as well as a sympathetic interest was shown by the recent financial report, which credited him with a gift of $300 annually for the maintenance of the Brigade headquarters office in Sarnia. Many members of Parliament and many men prominent in the commercial as well as the political life of the country contribute to the support of the organization, and lend their influence to its advancement.

On the recent visit of the Governor-General to Sarnia, the members of the local Company turned out in a body to escort him from the railway station to the Brigade Headquarters. About $15,000 has been expended in erecting and fitting up the Sarnia headquarters of the organization. There is a fine system of baths, a large and well-equipped gymnasium, reading-rooms, recreation-rooms, assembly hall, and so on. The Governor-General gives annually a silver medal, suspended from the dark-green plaid ribbon which is the insignia of the Scottish clan of which he is a representative, to the boy who during the year has had the best record for good conduct and efficiency.

During the year closing with the annual meeting just held, fifty-nine companies have been organized, showing a quite remarkable growth during the twelvemonth.

The organization, established but a little over a decade ago by the young Scotsman, W. A. Smith, of Glasgow, has been rapidly spreading over the world. The firm and steady growth in Canada is excellent proof of its vitality. W. S. H.

Briet Mention

The Protestant Episcopal Church Congress will hold its next meeting in Norfolk, Va., on November 17.

The Rev. F. G. Alger, formerly located at Oneida, Ill., has accepted the call to the Congregational church of Blackstone, Mass.

The Rev. Dr. Adam Clarke Bledsoe (Methodist), who has just died at Charlottesville, Va., was one of the noted Methodist preachers of Virginia. He was popularly known as "the sweet singer of the Virginia Conference."

The new Episcopal Cathedral of the diocese of Tennessee, at Memphis, will cost $100,000, and will be built of stone taken from the quarries of the State. The exterior will be of rough-hewn stones, and the interior will be polished stone and marble.

Princeton Theological Seminary opened a new school year on September 17 with the largest class in its history. The class has seventy-five candidates for the ministry. At the annual convocation on the 18th Professor B. B. Warfield delivered the principal address.

The thirteenth annual Convention of the Christian and Missionary Alliance will be held in the Gospel Tabernacle, New York, September 27 to October 11, except that Sunday services on September 27 and October 4 will be held in the American Theater, and on October 11 in Carnegie Hall. The Alliance has three hundred missionaries in the foreign field.

A mob attacked the American Presbyterian church at Agnas Calientes, Mexico, on the night of September 15, broke windows and doors with stones, and also attacked the house of the pastor, the Rev. D. H. Sharp. The next night all the windows of the Morelos College in the same place were broken. Several arrests have been made, and Minister Ransom has been appealed to to secure the punishment of the offenders.

The Harvard Christian Association sends a cordial greeting to all newcomers to the University. Members of the Association will be at the Association-rooms in Holden Chapel from Monday, September 28, to Thursday, October 1, between 9 A.M. and 1 P.M. They will be glad to be of any assistance to students in securing boarding-houses, looking after baggage, and by giving any information helpful and interesting to newcomers.

The Rev. Dr. Elwood Worcester, who has recently accepted the rectorship of St. Stephen's Church, Philadelphia, which the Rev. Dr. S. D. McConnell left to take charge of Holy Trinity Church, Brooklyn, became chaplain and professor of philosophy at the Lehigh University in the fall of 1890. He leaves that place for his Philadelphia charge. Dr. Worcester is scarcely more than thirty years old. He holds the degree of Ph.D. from one of the German universities, and is a graduate of Columbia University and the General Theological Seminary in this city. He has made a close study of Biblical criticism, and is generally accounted a Broad Churchman.

The Rev. John C. Logie, a missionary of the United Presbyterian Church, died at Bwemba, Congo Free State, on July 15. He was born in Dundee, Scotland, about 1865. Three years ago he entered the mission field. He prepared for the work in the East of London Institute, then volunteered for the Congo Balolo Mission in Central Africa. The field of his work was among the widespread Balolo people in the vast forested region south of the northern bend of the Congo, where the Batwa dwarfs were discovered. Mr. Logie rapidly acquired the language of the country, and did good work among the natives. In some of his missionary tours of the southern tributaries of the Congo he went where no white man had ever been seen before. He finally fell a victim to the climate, being the seventh out of twenty-five missionaries in that field to die within the past year.

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The Home Club

Women's Clubs' Programmes

In this department, in the issue of The Outlook of August 22, a request was made that secretaries of women's clubs who had arranged their winter programmes should forward to The Outlook the programmes, with a view to the exchange of information on this extremely important work. A number of programmes have been received, and we hope that our readers who are in a position to aid us in this effort to bring women's clubs into closer relation will forward their programmes as soon as they are ready. The Fortnightly Club of Bennington, Vt., makes its sixth annual announcement for the winters of '96 and '97. This club opens October 3 with Vacation Experiences; October 17, Current Events; October 31, An Afternoon with Sculptors; November 14, Literature; November 28, Social Science; December 12, History and Travel; January 2, Education; January 16, Current Events; January 30, Art (a special department of art of this afternoon is music—Schubert's "Songs of Nature"); February 13, Literature; February 27, Social Science; March 13, History and Travel; March 27, Education; April 10, the annual meeting; April 24, Current Events. The programme is beautifully printed on rough-edge paper. The membership of the Club is about one hundred and seventy-five, and embraces some well-known names.

The Whittier Literary Club of London, O., sends in its programme for '95 and '96. This is a mixed club. The dues are fifty cents a year, which meets the expenses of the programmes. The meetings, like those of the Fortnightly, are held bi-monthly. The constitution is simple. Each meeting closes with a conversation. The meetings are held in the evening, for the convenience of the male members of the club. The ministers connected with all of the Protestant churches in the community are members; also several professionals, teachers, and others, are represented in the club. The club was organized in 1892. For October of 1895 the subject was "The Age of Johnson," but one man taking part in the programme for the month. The conversation for the month of October was on "Rasselas;" for November, The Letters of Junius and their Influence; other topics were: the Orators, Pitt, Fox, and Sheridan; an Essay on Edmund Burke; on the Trial of Warren Hastings, with music. The second meeting of the month considered the writings of Oliver Goldsmith, with the historians and poets of his day. The subject of conversation was "Nature in Burns's Poetry." "Horace Walpole and His Day" was the subject of the meeting for the first evening in December; "Walter Scott" for the first meeting in January. A second meeting in January was given to the consideration of Thomas Moore, with readings from Southey's "Battle of Blenheim." The conversation was on "Lalla Rookh." Byron, Shelley, Lamb, and De Quincey, with conversations on "The Prisoner of Chillon," made up the programme for the first meeting in February. Wordsworth, Walter Savage Landor, and Campbell were the poets considered on the second evening in February, with conversation on the current events of this age. Macaulay was the chief theme of the first evening in March, the subject being varied by papers on Agnes Strickland, Mary Somerfield, and Anna Jameson, Hugh Miller and the scientists. The second meeting in March considered John Stuart Mill, Sir William Hamilton, the Bronté sisters, and there was a debate on the question, "Does Bulwer excel Scott as a novelist?" The conversation was on Heroes and Hero-Worship. On the last evening in March the Brownings were the principal subjects of the evening, with a sketch of Charles Kingsley and a conversation on "Hypatia." April 14 considered George Eliot, Charles Dickens, and Thackeray, with conversation on "Daniel Deronda." At the last meeting of the club the subjects for discussion were an imaginary visit from Samuel Johnson to the Whittier Club, "What was the matter with Carlyle?" and "Would Dickens find any characters in our club?" A dinner closed the year. Mr. S. W. Durflinger, President; Mrs. MacToland, Vice-President. The club has aroused a community interest, and has been unusually successful.

The President of the Woman's Literary Club of Baltimore, Md., sends a very interesting letter, which we are glad to publish:

Dear Outlook: In your issue of August 22 you invite a discussion "on the subject of the club's relation to the life of the community," making special inquiries as to the legitimate field of work for a woman's club, asking, "Shall the club confine its discussion to one field? Shall the club consider the problems of the community, the schools, the street, the health of the town? Are the establishing of classes for the training of servants and the attempt to co-operate for the solution of the domestic servant question feasible?" etc., etc.

The trend of these inquiries lies in the direction of woman's *work*, as distinguished from *culture* or literary and artistic work, and any one of the topics you have mentioned may properly occupy the attention of any association of women calling itself a club, but their work will be of value in the community only in proportion to the fitness of the members to deal with the topic chosen, and according to the earnestness with which they pursue their object. Such an association may undoubtedly "consider the problems of the community, the schools, the streets, the health of the town," with profit to the community, providing that it brings the science of these subjects to its aid and considers them seriously. Nor would it be "a step backward" for such an association "to devote a winter's work to the subjects of domestic science," as you further inquire.

To accomplish results of any value the aims of an association should be in harmony with the wishes and gifts of its members, and should be clearly understood by them; any division of the subject should be placed under the care of a competent chairman who would take a special interest in the class of details it involved, while the leader of the association should be equally interested in the success of the various committees. The rules or code of every association should be as few and simple as the attainment of its ends permits, but every member should carefully uphold these rules.

I think it unlikely that results of permanent value will be obtained in a club where too many objects, or those not closely kindred, are combined; also, the strongest intellectual work is probably produced in associations where the membership is limited, as was shown in a recent general Convention of Women's Clubs.

In reply to your remark, "The woman's club that confines itself to a discussion of literary topics only is almost a thing of the past," and your question as to whether this is "a gain or loss in the measure of value of the club to its members," I may say that the Woman's Literary Club of Baltimore, over which I have the honor to preside, is now in its seventh year; it deals exclusively with literary topics, or with thought which enters into culture, and this it endeavors to present upon its literary side—as in art, music, education, philanthropy, etc., in the hope of stimulating wise and helpful opinion that may produce intelligent action beyond the club, and a broader application of true culture to life. The interest of our members has greatly increased from year to year, as proved by the large, constant attendance, the careful thought with which many papers that are offered in our general gatherings are prepared, and the serious library and committee work which are gladly undertaken in the presentation of some of our subjects

Ours was the first woman's club to organize in Maryland, and while we have always steadily kept to our aim, opinions have been brought forward which have stimulated studies in directions leading to practical activity not distinctly contemplated in the coming together of the founders of our literary association, and from us, as the mother of clubs in our State, have grown The Arundell, The Quadriga, the Baltimore Branch of the Folk-Lore, leaving us the smaller membership and the unity of atmosphere most conducive to literary production.

The refreshment and pleasure which our members find in our meetings, especially those literary workers whose names are known beyond our limits, is not only a proof of our vitality, but has been a matter of comment to visitors from other cities, who have frequently asked the secret of our full gatherings, and what penalty we impose upon members for non-attendance!

I send with this a copy of the President's address, delivered at our last annual salon, as it embodies the attitude of our club in its literary studies.

Hoping that you may find these suggestions responsive to your inquiries, and helpful in organizing other associations that may be productive of the quiet pleasure we have found in our own clubs,

I am very sincerely yours,

MRS. LAWRENCE TURNBULL,
President of the Woman's Literary Club of Baltimore.

Public Sentiment and the Law

The Health Boards of the several cities are making every effort to protect consumers from the greed and ignorance of dealers. Women's Health Protective Associations are making every effort to compel butchers and grocers not to expose their stock on the street, where there is always more or less pollution from dust and dirt. The transit of food products through the streets could be improved. The wagons are frequently open, and we are all familiar with the grocers' and butchers' baskets deposited on the sidewalk while the small boy indulges in a game of marbles or a fight. Milk wagons are rarely clean. What we should do is to refuse to trade with any dealer who does not protect his food products from every danger of contamination. The man who sells will meet the requirements of those who buy; his standards are regulated by the demands of his customers. Every woman who buys the products of a bakery should have a copy of the report of the Factory Inspectors of New York State on bakeries. She should also have a copy of the new law which is based on this report, and the testimony of the journeymen bakers. The knowledge of the conditions that exist, and the protection given by the law, which can be enforced only when public sentiment demands it, will remove one of the most prolific sources of disease.

Books for Women

We are frequently asked to furnish lists of books for reading circles, girls' clubs, and boys' clubs. A book has been published that should be owned by every reading circle and girls' club—"A List of Books for Girls and Women, and Their Clubs," edited by Augusta H. Leypoldt and George Iles. The titles of the books are accompanied by descriptive and critical notes, so that any group will find themselves well guided through the labyrinthine paths of a winter's reading. (The Library Bureau, Boston. 50 cents (paper) and $1 (cloth).

Grape-Juice

"X." gave a receipt for the making of grape-juice which was published in The Outlook of August 15, 1896. Will "X." kindly answer some questions which have been asked by members of this Club? Did "X." mean by bottles with patent stops the kind used for the bottling of lager-beer? Will "X." kindly send to the Club for publication some of her receipts for using grape-juice in cooking? Will "X." kindly inform other readers whether Concords are the only grapes to be used successfully in the making of grape-juice? Cannot Catawbas, Isabellas, and other grapes be used with equal success?

A Nugget of Wisdom

Overdoing is undoing. A cake burned to a crisp is as much a failure as a cake half baked. An audience wearied, confused, and vexed with too many points in a sermon, or too many addresses at an anniversary, is an audience hindered instead of helped. It is a great faculty to "make things go," but one of the ways to do it is to stop before going too far.—*The Sunday-School Times.*

Rye Bread in Germany

The increase in the consumption of rye bread in Germany is brought to the attention of the farmers in this country by the commercial agent of the United States at Weimar. The thrift of the Germans leads them to obtain for their money the best return.

Onions

The New York "Medical Times" says that onions are the best nervine known; that they are useful in coughs, colds, and influenza; that they whiten the complexion it eaten every other day.

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For the Little People

Black-Eyed Susans

By Alix Thorn

In merry June the daisies stand
Knee-deep in fragrant clover,
All gossiping with honey-bees
And birds the broad fields over.

But in the August days I see,
In black and yellow splendor,
Tall, stately flowerets in the grass,
Yet miss the daisies slender.

I think the sun's too loving rays
Have tanned their baby faces,
And turned the snowy ruffled caps
To frills of yellow laces.

Till on some quiet summer night,
Hid in the field's sweet mazes,
Straight into black-eyed susans all
Were changed the swaying daisies.

The Prize Contest

In The Outlook for July 11 two prizes were offered for the best corrections of the erroneous answers submitted at a school examination. The first-prize paper is published below:

"Who were the Pilgrims?" "A dirty, filthy set who lived under the ground."

The Pilgrims were the people who were forced to leave England because they could not worship as they believed right. They went first to Holland, but finally, in 1620, came to America, landing at Plymouth, where they established a colony. The answer given is wrong (1) because the Pilgrims were not a dirty, filthy set who lived under the ground; (2) because it tells nothing of whom the Pilgrims were.

"Name a domestic animal useful for clothing, and describe its habits." "The ox. He don't have any habits, because he lives in a stable."

The sheep. It is a herbivorous, ruminant quadruped. The answer given is wrong because the writer does not understand the meaning of the word "habits" as applied to animals.

"If you were traveling across the desert, where would you choose to rest?" "I would rest on a stool."

I would rest at an oasis. The answer given is wrong because one would not be likely to find a stool in a desert.

"Describe the white race, and show that it is superior to other races." "A white man will nod at you when he meets you on the street."

The white race has fair skins and straight hair and regular features. They are very intelligent, and have attained a higher degree of civilization than any other race. The white race is superior to other races in that they lead all other races in education, manufactures, commerce, etc. The answer given is wrong because (1) the writer did not describe the white race; (2) nodding in the street is no mark of superiority.

"Of what is the surface of the earth composed?" "Dirt and people."

The surface of the earth is composed of land and water. The answer is wrong because people do not compose the earth's surface. The term "dirt" is ambiguous.

"Name a fruit which has its seed on the outside." "A seed-cake."

The strawberry is a fruit having its seed on the outside. The answer is wrong because a cake is not a fruit.

"Name five forms of water." "Hot water, cold water, faucet water, well water, and ice water."

Ice, snow, frost, dew, and steam are five forms of water. The answer given is wrong because only one form of water, the liquid, is given.

"Name and locate the five senses." "The eyes are in the northern part of the face, and the mouth in the southern."

The sense of sight is located in the eye. The sense of smell is located in the nose. The sense of taste is located in the tongue. The sense of hearing is located in the ear. The sense of touch is located on the surface of the body, but is most delicate in the ends of the fingers. The answer given is wrong because the senses are not named at all nor located correctly.

"Who were the mound-builders?" "History cannot answer these questions. Science only can."

The mound-builders were a race of people differing from any known race in their characteristics. The only traces of them are the mounds which lie in the valley of the Mississippi. They lived in prehistoric times. The answer given is wrong because it does not answer the question.

"Define 'flinch,' and use it in a sentence." "Flinch—to shrink. Flannel flinches when it is washed."

The men did not flinch from their duty. The answer given is wrong because flinch means to shrink in the sense of to withdraw, not to grow smaller.

"By what is the earth surrounded, and by what is it lighted?" "It is surrounded by water, and lighted by gas and electricity."

The earth is surrounded by atmosphere and lighted by the sun. The answer given is wrong because the earth is not surrounded by water nor lighted by gas and electricity.

"Name six animals of the Arctic zone." "Three polar bears and three seals."

The seal, polar bear, walrus, reindeer, musk-ox, and wolf are animals of the Arctic zone. The answer given is wrong because the writer has only named two different kinds of animals.

"What is yeast?" "Yeast is a vegetable flying about in the air, hitching itself onto everything."

Yeast consists, essentially, of collections of small cells of a vegetable nature known as yeast cells. They have the property of very rapid reproduction. The answer given is wrong because yeast does not fly about in the air, hitching itself on to everything.

"Why do you open the dampers in a stove when lighting a fire?" "To let the oxygen in and the nitrogen out."

You open the dampers of a stove when lighting a fire to produce a draft, which causes the fire to burn more readily. The answer given is wrong because opening the drafts produces no such change.

"What did the Constitution do for the country?" "It gave the President a head."

The Constitution defined the departments of the Government and pointed out the powers of the several States and the United States; and it regulated the financial, commercial, foreign, and domestic affairs of the country; in short, it is the foundation of our Government. The answer given is wrong because it would be impossible for the Constitution to give the President a head.

"What are the last teeth that come to a man?" "False teeth."

Wisdom teeth are the last teeth that come to a man. The answer given is wrong because false teeth are not real teeth, they are a manufactured article.

To these pure patriots, who,
Without bounty, without pay,
Without pension, without honor,
Went to their graves,
Without recognition even by their
Country,
This stone is raised and inscribed,
After thirty years of waiting,
By one of themselves.

The error in the epitaph is that a stone could not be raised and inscribed by one of those who had gone to their graves, etc.

"The examination of a set of papers presented by the pupils in a cooking-class revealed some astonishing things; namely, that French women in cooking 'clarified their own fat,' that every kitchen used as a cooking-school 'should have room for six or eight girls to cook at once,' and that a certain dish 'could be eaten cold twice.' What are the errors in these statements?"

The error in the statement that French women in cooking "clarified their own fat" is that they clarify the fat used by themselves and *not* the fat of their own bodies, as the statement implies.

The error in the statement that every kitchen used as a cooking-school "should have room for six or eight girls to cook at once" is that every kitchen should have room for six or eight girls to do cooking at once.

The error in the statement that a certain dish "could be eaten cold twice" is that one dish can never be eaten but once.

ETHEL L. HIGGINS,
Age fourteen. Standish, Me.
Standish High School, first year.

The second prize is won by Helen F. Little, aged fourteen, of Winona, Minn.

Nep's Mistake

Nep and Betty were the warmest friends. They played together, tumbling over each other, jumping, barking at imaginary intruders, and rushing off yelping as if nothing less than the largest kind of deer were in the trees up the road. The people who knew them became greatly interested in their performances. Then the misfortunes of Nep's life began. Some one gave him candy. He liked it. Ever after he begged for the candy which came so easily for the begging. One day Betty, very sad and lonesome, came alone to the house. She was restless, and refused to respond to any of the attentions which were lavished upon her. The people began inquiring for Nep, and every one was sorry to hear he was ill. One day Betty, more sad than ever, appeared, and soon word came that Nep was dead. Then the children who loved Nep had a funeral, and the chief mourner was Betty. How she knew that there was to be a funeral no one could tell. She walked sadly along with the children, and sat by till the grave was filled. Then she went a little way off and sat there to watch the grave. Candy was the cause of Nep's departure. It is dangerous for a dog to be greedy. Betty plays about now, but not with her old freedom. Her companion is Dandy. This is a true story.

She was Remembered

I saw it on the bulletin-board at a hotel in the mountains. It was only a brown piece of paper, and almost lost amid the notices of hours of meals, rules and regulations for the management of the house, and business cards. This was what caught my eye:

In Memory of
BLACK BEAUTY.

For fourteen years the pet cat of this house. She was affectionate and kindly, and performed her duties faithfully.

That last meant, doubtless, that rats and mice were scarce where Black Beauty lived.

While we were at dinner, I felt something rub against my skirts, and there was another Black Beauty, with a white silk tie about her neck.

Cats were loved, you see, at that house.

A Pair of Orphans

A hunter in the Rockies shot a mother bear. He was very sorry when he found a little brother and sister bear without a mother. He took the baby bears home in his arms, and cared for them. When they were large enough to be left alone, he gave them to a man who owned a circus. The circus man gave them to the menagerie at Central Park, New York, and they are there now very happy, and have forgotten all about their baby days in the Rockies. Their names are West Knuttsford and Miss Primrose Knuttsford.

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Correspondence

Vacant-Lot Farming

To the Editors of The Outlook:

"Trades-Union Wages on the Farm" has recently attracted some attention, and a pamphlet will shortly be published showing how much can be made on the vacant lots cultivated by the poor people, and, under equally favorable circumstances, by the regular farmers.

It is claimed that unskilled labor on these vacant-lot farms has made in many cases as high as $4 a day; but it must be remembered that the "Potato-Patchers," as they are called, had the advantage of the regular farmer because they worked upon valuable land. Land, whether used for agriculture, for mining, manufacturing, residences, or any other purpose, is valuable only when it enables the occupier to produce a great deal. For this reason, land on Wall Street has been sold at the rate of $12,000,000 per acre, although if put in crops it probably would not produce $25 a year. For the same reason the vacant-lot farmers in New York have been able to make high wages, whilst the farmers, pushed out by the high prices to worthless land at a distance from the cities, find it hard work to make ends meet.

It is to be regretted that more extended figures have not been furnished by the nearly fifty towns and cities which are now pursuing this form of relief; but the conclusions from such figures as we have are most significant.

A careful examination shows that the ordinary plot allotted to the vacant-lot farmers, one-third of an acre, will take less than ten days' full work of an able-bodied man in order to reach the full productiveness. This time would, of course, be decreased had he the use of a horse, and it would be greatly increased, with a corresponding increase of production, if he could have so simple an appliance as hot-beds. Without these appliances, however, and with the poorest and least skilled sort of labor, the cities report the following average rates as having been earned:

In New York.....	$1.16	per	day	for each worker.
" Brooklyn.....	1.47	"	"	"
" Boston.....	2.06	"	"	"
" Buffalo.....	1.37	"	"	"
" Detroit.....	1.61	"	"	"

While Omaha shows only 85 cents, and St. Louis gives the astonishing result of an average rate of wages of $5 a day.

The figures in the last two cities diverge so greatly from the average that there is probably some error, although it is explained that Omaha suffered greatly from the drought. It is not incredible that $5 a day or even more might have been earned, since we learn by the New York report that a man and his wife saved more than $4 a day off their plot on the Long Island farm.

Concerning the economic lesson to be learned, we quote the actual case of a farmer near Ghent, owning 160 acres of the average value of $20 per acre, making a total for the farm of $3,200. Of this 160 acres are cultivated. If this were to produce the same as the gross average of the New York vacant lots, viz., $83.52 per acre, the farmer would have $9,604.80, at the retail prices received by the vacant-lot cultivator. But, according to the United States Department of Agriculture, the farmer gets only 60 per cent. of the retail price, $5,762.88. Out of this he has to pay interest on mortgage, $78; taxes, $48; seed, $60; leaving $5,576.80 for wages, machinery, tools, food, clothing, insurance, repairs, and general expenses, and the reward of the two young men who do the work. That is what the farmer could get were he allowed to work the land which lies vacant and close to our cities.

Now let us see what he does get, after paying to the railroad "all the traffic will bear," and paying to the middlemen a big slice of what is left. The *actual* entire product of this farm, away from the center of population and probably badly tilled, was only $529, less $93 for the three items specified. Now these two young men are good, enterprising farmers, as farmers go, and that "profit" is the inducement that under present conditions is held out to the poor to go to the country.

BOLTON HALL.

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Mortgages and the Currency

To the Editors of The Outlook:

About '63 my father mortgaged his farm in New York State. His children were small, and there was much sickness. Then the children had to be sent away to school, and the mortgage was not paid, but the interest was kept up, which satisfied the holder of the mortgage. The mortgage is still unpaid, my father is dead, and the mortgage on the home farm is the children's legacy. Is it justice, is it honesty, to compel the payment of that debt in the currency of to-day, dollar for dollar? This case is but one of many; there are hundreds of farms in the same vicinity which, like my father's, will not sell for one-fourth what they would thirty years ago, yet they are better improved, with better buildings. It seems to me that our financiers do not realize the struggle the thrifty middle class are making to keep from going under.

A. C. P. B.

Baton Rouge, La.

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Foreign Trade and Exchange

To the Editors of The Outlook:

For eighteen years, 1861 to 1878, we had a depreciated paper currency. Austria and Italy have for long been on a paper basis. Russia, Japan, China, Mexico, have silver only. Nearly all the South American States are on paper or silver basis. In all of these instances international trade proceeds without interruption. In the main, prices of commodities are set in London in terms of pounds sterling. Australian wool, Argentine hides, American copper, Indian wheat, are bought in London, wholly regardless of the kind of money or price terms used in buying them at their place of production. Whatever they bring in the world market is placed to the London credit of the banker who has cashed the draft drawn by the exporter. The same remarks apply to New York, Paris, and other centers of international trade and exchange.

The prices paid at home in the local money, whatever it be, will be such as to leave a profit when converted into sterling exchange. Competition may well be trusted to keep the profit at a minimum; but this is a matter wholly apart from foreign exchange. Competition regulates profits equally in foreign as in domestic trade. It is a common mistake of the most careful economic writers to assume that business is done with mathematical accuracy, responding with delicate precision to every economic condition. Quite the contrary; it is a comparatively rough-shod affair. Much business is done at a net loss; small economies are overlooked; there is an element of speculation in nearly all business. Not uncommonly one market is much lower than another competing for the same trade. Even in normal times interest may be four per cent. in New York, six in Chicago, and seven in New Orleans on the same quality of paper. A share of railroad stock will be 60 to-day, 50 to-morrow, and 70 the day after, while the property itself remains unchanged. The volume of exports and imports is not regulated, probably not even influenced, by the variations in exchange. If a merchant require goods for his trade, his profits on them, and the need to maintain an unimpaired stock, are motives that put out of sight so trifling a matter as one or two per cent. difference in exchange. Larger price fluctuations due to other causes are a familiar matter. A *persistent* fall in prices will have the effect to make merchants carry less stock, but the transient ups and downs have no such result.

But the conclusive argument is from experience, that international trade with countries having not only a different money standard, but a depreciated or an irredeemable money in their own terms, is just as active and satisfactory as with those having the same standard.

IMPORTER.

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The Question of Honesty

To the Editors of The Outlook:

I have read with much interest and attention the various editorials of The Outlook on the silver question, for they have seemed to me the most fair, reasonable, impartial, and patriotic of any of the current newspaper discussions.

I have also been interested in the "Notes and Queries" in your columns. The gold side seems to have had its "inning"—and a pretty long one—lately, and it seems only just that the other side should have a turn in self-defense on the most vital feature of the whole thing, and that is the "Repudiation" phase of it. Dr. van Dyke has recently expressed in The Outlook the common Eastern view of it—to wit, that the mainspring of the silver movement is the wish on the part of debtors, mainly in the West, to defraud their creditors, mainly in the East, by paying them in depreciated dollars.

All this sounds very weighty, appeals to the instinctive desire of the American people to be honest, and doubtless to thousands of good citizens who may not be so directly affected either way, but who have the laudable purpose to maintain the National credit.

So far has this idea prevailed that the term "sound money" has been appropriated by the gold men, without question—and in so doing they give a colossal example of begging the question, for the great point at issue is, *which is sound money?* It also seems to be assumed that Western debtors are generally actuated by the dishonest desire to repudiate about half their debts. The conviction that this wholesale assumption does injustice to the debtor class is my excuse for this article.

In the first place, the advocates of free coinage believe—and they can give weighty reasons for the belief—that their policy will ultimately restore the parity, and that there will then be no difference in the value of the two coins. But, without stopping to consider that, let us ask in what way free coinage could result in repudiation. Evidently only by having a permanent discount of fifty per cent. on silver, and by giving debtors the privilege of paying their gold debts in that silver. But stop now and consider whether even that course would be really repudiation.

In what does the value of a dollar consist? Evidently in its purchasing power. Its face value is merely nominal; its purchasing power is the real thing. Now the next proposition is that a fall in prices represents a corresponding increase in purchasing power of money. A rigidly just system in payment of debts would therefore allow payment in a nominal sum diminished in exact ratio to the increase in purchasing power, or, in other words, to the fall in prices. So well recognized is this fundamental law of equity in payment of debts that Professor Laughlin, himself one of the great gold champions of the present time, has proposed a multiple standard, consisting of a unit compounded of the ruling prices of a dozen or twenty of the standard commodities. Thus a man might equitably pay a hundred-dollar debt by paying a hundred and twenty or eighty dollars, or more or less either way, according to the variation of the nominal standard in purchasing power. He would be paying *equitably* because he would be returning the same purchasing power, though not the same nominal value in money.

A rise in prices represents a fall in the purchasing power of the dollar, and hence decreases the real value of the debt. Inflation causes a rise in prices, and hence does injustice to the creditor. Contraction produces a fall in prices, increases the power of the dollar, and hence does injustice to the debtor.

A change either way in the purchasing power of the standard does injustice to somebody. The great desideratum is a standard that will not vary. Obviously, if creditors should influence legislation to lower prices, they would be dishonest. If debtors

Gain

Nerve-strength by feeding your nerves upon pure, rich, red blood. Purify, enrich, and vitalize your blood by taking

Hood's
Sarsaparilla

The best—in fact the One True Blood Purifier.

Hood's Pills do not cause pain or gripe. All druggists. 25c.

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should influence legislation to raise prices, they would be dishonest. Either course would be easily possible by legislative manipulations; either would be dishonest and subversive of government.

Now, passing these A B C propositions which nobody thinks of denying, how do they apply to the present situation? Have we a case of inflation or of contraction? Of contraction. Have we a case of rising or of falling prices? Of falling. Have we a case of increased or of decreased purchasing power of the dollar? Of increased. Have we a case of advantage to the creditor or the debtor? The creditor. To what extent? In the average, to just about the percentage in the fall of price of silver bullion.

Average prices have fallen just about fifty per cent. since the demonetization of silver, or since that act began fairly to produce its legitimate consequences. This is simply another way of saying that the gold dollar has appreciated in like ratio. Everything has fallen except gold. It, being the standard, has, of course, risen. Now, let us ask those who so sweepingly charge Western creditors with an attempt at repudiation, Who are the aggressors in this case? Instead of the silver movement being an aggressive effort on the part of debtors to pay fifty-cent dollars, it is a defensive movement on their part to prevent their creditors from making them pay two-hundred-cent dollars. Let us ask Dr. van Dyke and others who are solicitous to preserve equity, in what respect is a two-hundred-cent dollar a whit more honest than a fifty-cent dollar? Does any one question that the debtor would be paying double the purchasing power that he borrowed? "Let facts be submitted to a candid world."

Most of the debts, mortgages, and bonds which now hang like a body of death over the newer portions of our country were contracted from ten to twenty years ago, since which time prices have fallen half. If a Nebraska farmer borrowed a thousand dollars twenty years ago, when wheat was worth a hundred cents a bushel, and other things in proportion, he was borrowing a purchasing power, expressed in wheat, of a thousand dollars. Now, if he is compelled to pay the thousand dollars in gold, when wheat is worth only fifty cents a bushel, he is practically paying a purchasing power of two thousand dollars. In general terms, it may be asserted that the Western borrower is compelled, under the gold standard, and the fallen prices which it causes, to pay twice the purchasing power in wheat, corn, wool, horses, labor, all the essential products of his life's work, that he borrowed. Hence, even if the free coinage of silver does result in a permanent fifty-cent silver dollar, and if the debtor pays his gold debts in that depreciated currency, he is, after all, paying back the same quantity of labor and the products of labor that he borrowed. Five hundred dollars in gold or a thousand dollars in silver is worth as much now as a thousand dollars in gold then. If these things be true, what becomes of the charge of repudiation so flippantly hurled against the hard-working pioneers of civilization in our great West?

Who is dishonest, the debtor who is trying to pay his debt in a form that commands the same purchasing power for himself and the creditor, or the creditor who seeks to take advantage of circumstances by which he can force payment in a form, even though it be nominally the same, in reality twice the burden to the debtor and twice the advantage to himself? Does it not rather appear that the sentiment which several of your correspondents express is making its outcry, not so much because it is in danger of losing half of its Western investments, as that it is afraid it will not succeed in doubling their real value through an artificial fall of prices?

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Chapel Cars

To the Editors of The Outlook:

Having seen in your paper several appreciative notices of the work being done by chapel cars under the auspices of the Baptist Publication Society, I thought it might be of interest to your readers to know the real facts in the case. Instead of being used to reach communities where the Gospel is not preached, so far as my observation goes, the chapel cars are used almost wholly as a means of sectarian propaganda in towns where there are already plenty of churches. S—— is a railroad town where there were Methodist Episcopal, Congregational, and Roman Catholic churches. Both the Protestant churches were small, one having less than fifty members. The chapel car comes, and another small church was started. Within a month a Congregational church of less than ten members was organized in a town of 150 people. By means of outside funds a small building is being erected. The chapel car is at work there. The only possible result is that a few may be prevented from joining what in many respects is a union enterprise. The car is then going to a town of seven thousand people, which has fourteen churches, to help in some mission work on the outskirts of the city. It has stopped at this city weeks at a time, within two blocks of the Baptist church, the evangelist helping in special meetings in the Baptist church, using the car as a lodging-place. This car once came to a town of 1,100 people, with five Protestant churches and, to my personal knowledge, not a single Baptist family, and held meetings The evangelist, a man who, I am glad to say, has been dropped from the work, reported in the denominational paper fifty conversions. The people in the place did not know of one. These are instances that I can vouch for as occurring within a radius of fifty miles. I have heard of others similar.

In justice to the excellent Baptist brethren, it is right to say that I have known of one Baptist Home Missionary Superintendent who did not believe in this kind of work, as it tended to multiply more weak churches than can be properly cared for.

In the interest of true religion and of church unity, ought not such facts to be known?

E.

Colorado College

To the Editors of The Outlook:

Having spent a month in this place, and having seen a good deal of the splendid organization and magnificent work of Colorado College, I wish to add my testimony to the claim of Colorado College upon the interest of all friends of Christian education at the present time.

There are all sorts of colleges and universities in the West; and some which appeal to Eastern friends for aid prove on examination to be mere land booms, or schemes for denominational extension, or the hobbies of individuals seeking office and position for themselves. There are none of these defects about Colorado College. It is the oldest institution of its kind in the State. It is broadly, wisely, and soundly administered. Its trustees are the leading business and professional men of the community. Its Faculty are men of high scholarship and earnest devotion Its course of study is thorough and progressive. Its students are sturdy, industrious young men and women, representing a wide territory. The College stands for the highest ideals of religious character, intellectual training, and public service.

If its present usefulness is to be maintained, if its unequaled opportunities are to be improved, if it is to become the most powerful force for intelligent Christian character between Chicago and San Francisco, as it promises to be, the securing of the remaining sixty thousand dollars necessary to complete the Pearsons fund of two hundred thousand dollars before next January is an absolute necessity.

I do not hesitate to commend this cause as the most solid, the most urgent, the most hopeful object to which persons intent on doing great and permanent good at this present moment can consecrate their gifts. The College has influential and wealthy friends in Colorado; but the business situation is such as to render it next to impossible for them to withdraw money from their enterprises at the present time. A large part of this fund must come from the East now. Once on its feet, the College is sure to have abundant support from its own locality, as soon as business conditions here improve.

The officers of the College are overburdened with

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anxiety and labor; and if some portion of this fund could come without the labor and expense of personal solicitation it would be a great encouragement and a great relief. In some way the money must come. The work already begun here cannot be suffered to decline; the opportunities before the College cannot be permitted to remain unimproved.

WILLIAM D. W. HYDE.

Notes and Queries

1. In your issue of August 15, page 296, in speaking of Dr. Sanday's Romans, etc., you say, "Nearly all commentaries on Paul do lack imagination." Can you name some of those that supply this lack, with publisher and price? 2. Can you supply Henry W. Beecher's MS. on 7th of Romans, or who can? 3. Has Dr. Lyman Abbott any works on the Old Testament? 4. In answer to a query I noticed you mentioned a book on hymn-writers called "Laudes Domini." Please tell me where I can get it, and at what cost. 5. Which do you consider the best "History of Christian Doctrine" for a young minister to procure who can only afford one, and yet feels he needs such an authority? 6. In your answer to "X.," page 305, you say perfection (sinless) is attainable. If so, should we not attain it? What is sin? I don't understand your position on this. See 1 John i., 9; ii., 8; 1 Pet. ii., 21, 22.

W. S. A. C.

1. We cannot, but can recommend, as not devoid of imagination, Dr. Matheson's book, "The Spiritual Development of St. Paul" (Blackwood, Edinburgh; imported by booksellers at about $1.75). 2. Fords, Howard & Hulbert, New York, have all of Mr. Beecher's writings now in print. Do you mean to say MS.? 3. Dr. Abbott has written no commentary on the Old Testament. You may like to see his article in The Outlook of August 15 last. 4. "Laudes Domini," a collection of hymns for public worship, is published by the Century Company, New York, at $1.50. 5. We have recommended Professor Adolf Harnack's recent book to such inquirers. Published by Funk & Wagnalls, New York. 6. As to perfection, the New Testament idea of it, as may be seen by comparing the A. V. and the R. V., is moral symmetry and maturity, rather than sinlessness, though the latter is involved in the former. Our view as to its attainableness is that of St. Paul in such texts as Ephesians iii., 19; iv., 3. But this apostle regards it as a flying goal, which seems to advance as we advance; see Philippians iii., 12–14. As to sin, we hold with St. John 1, iii., 4, that "sin is lawlessness" (R. V.), or insubordination to the divine law. This, however, may result from either of two causes—defect of knowledge, as when good men think that to be right which greater enlightenment shows to be wrong, or defect of will to conform to what is known to be right, or to discover what is right in order to conform to it. It is to defect of the *will* to know and to do the right that the term "sin" strictly and properly applies. See Romans vii., 7.

The Rev. Andrew Murray, in his book "With Christ in the School of Prayer," teaches that any disciple who will seek the leading of God's Word and Spirit, and who prays in faith, can always expect definite answers to his requests. He admits that we cannot always know God's will, and must sometimes offer the prayer of submission, but claims that *it* will receive a distinct answer, though it may be a refusal, as with Moses when he desired to enter Canaan. No one need be in uncertainty as to God's will in prayer who truly seeks to know it. What is your opinion of this teaching? Are Christians limited in their intercession by the freedom of the will? How do you explain 1 John v., 16; Jeremiah vii., 13–16?

E. B.

We agree with Murray, though with this reservation: owing to such constitutional differences among men as natural temperament, or certain physical infirmities, there are likely to be some hindrances to consciousness of an answer that is "definite" and "distinct." If we understand that the purpose of prayer is not to get God to do our will, but to enable ourselves to do God's will, and pray accordingly, we need not doubt that such prayer will obtain its answer in the consciousness that we are being led in God's way to the ends of his wisdom. In this view there can arise no such limitation as you refer to. The texts referred to show that, in the view of the writers, some sins were past praying for. But Jesus drew no such limit, neither can we.

1. What are some of the chief abuses of conversion? can they be classified? 2. Does such a text as 1 John i., 7, hinge forgiveness on sanctification? How can such texts be reconciled with the evangelical scheme? 3. How can you distinguish a genuine revival from a spurious one?

Y.

1. Conversion itself cannot be abused, but only the name of it. Understanding the question thus, we should say that the name of conversion is abused whenever applied to anything but a turning away from one's sins, which is both manifest and decided, and also progressive toward increasing purity and beneficence of life. It is abused when applied to any half-way condition, in which some sins are abandoned, but others suffered to continue without effort to conquer them, especially sins of the tongue and temper, and indifference to self-sacrificing effort for others. 2. Not at all. No inconsistency is here. The idea is that in the effort to "walk in the light in fellowship with one another" we shall discover more of our sinfulness, but that this will be purged away in the struggle of the self-sacrificing life inspired by Christ—denoted by the phrase "the blood of Jesus." 3. The only decisive test is given in the words of Jesus, "By their fruits ye shall know them."

1. Is it Scriptural to speak of three types of conversion—nurtural, gradual, and sudden? Are the disciples examples of the second? 2. If perseverance is the proof of true conversion, must there always be an "if" in Christian life? 3. Why has the word "conversion" become so common in popular theology to describe a religious crisis? It seldom occurs in the New Testament. Would "repentance" be a better word?

1. We think that these types all appear in the Bible. Timothy seems to illustrate the first; the eleven disciples of Jesus the second, so far as we can judge by the record, which does not take account of individual differences; and Paul the third. 2. But perseverance is *a* proof, rather than *the* proof. There need be no "if." Witness Paul's experience. 3. We suppose because it is the first step that counts for most, according to the Greek saying, "The beginning is half of the whole." Conversion is a process rather than an event, and there are many steps to be taken before it is complete in the conforming of the entire life to the divine law. Making allowance for this, it is proper enough to refer to "the great surrender," by which it is often initiated, as the man's "conversion." We do not think "repentance" a satisfactory substitute for it.

Please mention the best modern works on John's Gospel, especially on the teaching of Jesus as found in John's Gospel. Is there any up-to-date commentary on John's Gospel? I am familiar with Beyschlag, Horton, Wendt in Biblical Theology; I know of Meyer, Godet, and Ellicott in commentaries on John. What is later?

E. E. O.

Professor Stevens's "The Johannine Theology" is later, a recent work. We would also recommend Dr. E. H. Sears's "The Fourth Gospel, the Heart of Christ," and F. D. Maurice's "The Gospel of John."

Will you kindly give me some information on the following points? 1. The names of the best writings on what is called the Reconstruction Period of our history. 2. The name of a history of the Civil War from a Southern standpoint. 3. To whom shall I send for further information with regard to the "Philafrican Liberators' League" in process of organization by Heli Chatelain?

A. M. G.

1. McPherson's "History of Reconstruction," Pollard's "Lost Cause Regained." 2. Jefferson Davis's "Rise and Fall of the Confederate States," Pollard's "Lost Cause." 3. We do not know.

The writer of the notice of Dr. Bergstresser's books begs to assure "H. O. W." that he lives among Tunkers, that he is personally conversant with them, that he has attended their religious meetings "in barns," that he has listened to the public confessions of sin through long hours, and that the Tunkers, though generally well-to-do farmers, decline to erect a house of public worship. They also profess a belief in the immersion (baptism) of believers, which is a distinguishing tenet of the Baptists. They are mostly German or of German descent. A reference to Carroll's "Religious Forces of the United States" confirms in general the statements of the notice in question. Only it must be granted "H. O. W." that the reviewer, relying upon the information given him by the Tunkers among whom he resides, asserted broadly the use of barns, which is not universal. The reviewer disclaims any prejudice. He stated the facts that had come under his personal observation.

"H. F. B."—Your letter on "Historical Evidences of Christianity" is conclusive so far as this, that Jesus Christ lived, and became the founder of the Christian faith. But the remarks recently made in this column were concerned with a wider question, and in reply to skeptical difficulties that have been raised on the ground that heathen writers are silent in regard to the particulars of his life and work, so that for these the New Testament, especially in the four Gospels, gives us our only historical material. This, however, as we have said with sufficient plainness, we regard as fully adequate for all reasonable demands. What the heathen writers you quote have to say is only as to the fact that he lived and died and gained adherents, who, as Pliny says to the Emperor Trajan in your quotation, sang hymns to him as to a god.

Have any of The Outlook's readers a second-hand copy of Kingsley's "Social Choir" which they would be willing to sell (it is most likely now out of print)? If so, please address, stating price, J. A. Wilcox, Five Points, Akron, O.

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The Lewis Institute in Chicago

The Lewis Institute, opened in Chicago on September 21, marks another advance in the university extension idea of carrying the college to the pupils instead of asking the pupils to move to the college.

When Allen C. Lewis died in 1877, he left $550,000 for the establishment of an educational institution for boys and girls. Owing to certain complications with regard to the settlement of the estate, the real work of founding the school was not begun until July 9, 1895. At that time the Board of Trustees, made up of three prominent business men, prepared its report, which showed that the original endowment had more than tripled in its hands, the actual amount being something over $1,600,000. A handsome building costing $225,000 was erected at the corner of West Madison and Robey Streets, in the heart of the great west side of the city, where it would reach the greatest possible number of pupils in their homes. It is six stories high above the basement and fitted with class-rooms, laboratories, manual training rooms, libraries, studios, and a lecture-hall with a seating capacity of seven hundred and fifty. In equipment it will have every convenience that a bountiful endowment can supply. The Board of Managers include William R. Harper, of Chicago University; Albert G. Lane, Principal of the schools of Chicago; George N. Carman, Director of the Institute; John A. Roach, C. C. Kohlsaat, John McLaren, and Thomas Kane. A Faculty of twenty-six professors and instructors has been provided, and it is expected that at least five hundred pupils, half of the total capacity of the Institute, will be in attendance on opening day.

The aim of the Institute is to provide a high-grade secondary education at small expense to pupils. There will be many short courses of all kinds, and evening classes, instruction being given in mechanics, stenography, household economy, and manual training, in addition to the usual language, literature, and science courses. In every study instruction will be first-class as far as it goes. It is expected that a large number of young people who have neither the time nor the money to attend college will take advantage of this opportunity for obtaining an education. Being located in a populous district, pupils may live at home and take the courses, thus avoiding the largest item of college expense—that of board and lodging. The tuition is fixed at $60 a year. A graduate from the academic course of the Institute will be capable of entering those colleges and universities whose requirements for admission are the most advanced.

Robinson Crusoe's Island

The Madrid correspondent of the London "Daily Mail" writes: "In consequence of the violent earthquakes that occurred in the center of Chili, Santiago, and Valparaiso on March 13 and 14 last, a notice has appeared in Santiago, uncontradicted up to the present, that these seismatical disturbances have destroyed the island of Juan Fernandez, off the coast of Chili, to which the group of islands belongs. It is believed that these islands have disappeared. The island of Juan Fernandez, it will be remembered, is celebrated as having been the residence for four years of the shipwrecked sailor Alexander Selkirk, whose adventures inspired Daniel Defoe to write 'Robinson Crusoe.' A merchant vessel has seen, in the direction of these islands, enormous flames which shot out of the sea, causing a violent disturbance. The government of Chili has sent a vessel to ascertain whether the islands are still in existence. The inhabitants are said to be about a hundred fishermen."

"Mamma, what is heredity?" asked Bobby, shedding a few tears and laboriously tripping over the syllables of the long word. "Why, it is—it is something you get from your father or me," replied the mother. Silence of two minutes, and more tears. "Then, ma," he asked, "is spanking hereditary?"—*Texas Sifter*.

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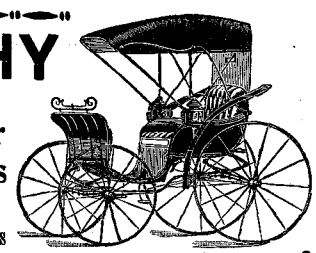

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About People

—Queen Victoria's chaplain-in-ordinary, the Rev. A. Robins, lately preached his five thousandth sermon at Windsor.

—Henri Durant, the founder of the Red Cross movement, is, it is reported, in a Swiss hospital, sick and in poverty.

—Frau Cosima Wagner has received from the King of Wurtemburg the gold medal of the Order of the Crown to mark the twentieth anniversary of the production of "Der Ring des Nibelungen" at Bayreuth.

—The Queen of Roumania is said to be the only living author who has written opera librettos in four languages—French, German, Swedish, and Roumanian. She has just finished an opera libretto in French, founded on a Turkish subject, for M. Jules Massenet.

—Dr. James M. Aldrich, who has just died in Fall River, Mass., at the age of seventy-nine, was prominent in the anti-slavery movement before the war. He severed his connection with the Society of Friends because they refused to open their meeting-houses for anti-slavery meetings.

—The handwriting of the late Rev. Dr. A. J. Gordon was singularly difficult to decipher. In the biography by his son the story is told of his answering some correspondent who wanted to know his views on some eschatological question. He wrote briefly, expressing his regret that he had no time to amplify. Some months later he received another letter saying: "It is certainly fortunate for me that your time was so limited. I have already spent nine weeks in attempting to decipher the handwriting of your note, and am not nearly done yet."

—The Boston "Transcript" says that this story of Daniel Webster has never before appeared in print: "He was once sued by his meat man. The man did not call upon Webster afterward to trade with him. Webster met him in the course of a few days and asked him why he didn't call. 'Because,' said the man, 'I supposed that you would be offended and wouldn't trade with me any more.' To which Webster replied: 'Oh, sue me as many times as you like, but, for Heaven's sake, don't starve me to death!'"

—A bust of Thomas Arnold, of Rugby, has been placed in Westminster Abbey. It is opposite that of Matthew Arnold, who was thus honored before his father, and is near the busts of Wordsworth, Keble, Maurice, and Fawcett. The Dean of Westminster said, in unveiling the bust, that they were trying to honor the memory of the great teacher to whose teaching they owed a debt which they could not overestimate. They were paying honor to the memory of the great Christian reformer of the whole life of English public schools.

—Miss Ella Collins, daughter of a New York tailor, will be the first woman of the United States raised to a throne by marriage. She will shortly become the wife of Colonel John F. Hoobs, who, under the name of Oumalea, reigns over the semi-barbarous people of the Jilka Islands, in the New Hebrides group. Colonel Hoobs was born in South Carolina, and after a wandering life full of strange adventure settled on one of the Jilka islands. Since then he has become the undisputed ruler of the 1,200 or more people who live there, under the title of king.

—Mr. Andrew J. Symington, a Scottish littérateur, under date of September 1, writes from Glasgow to a gentleman of this city: "I visited the Burns Exhibition and was introduced to the poet's granddaughter, Miss Burns, and to his great-granddaughter, Miss Hutchinson. I was surprised and delighted with the extent of the exhibition. It is, I think, the most marvelous homage ever paid to mortal man—more than a thousand editions of his poems, and three thousand volumes about him, with no end of MSS. and relics of the most interesting character, also numerous portraits, busts, statues, and wood carvings."

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Up North a boy is suing a newspaper for damages. A copy of its Sunday edition fell on him and crippled him for life.—*Atlanta Constitution.*

"I'll knock the daylight out of you!" Having said which the horizon bumped up against the sun and made good his threat.—*Philadelphia Record.*

Sunday-School Teacher—What is the leading doctrine of Christianity? The Laundryman—Kid thlow stone—smashee glass—no can catchee—forgivum.—*Puck.*

Mr. Bacon—That Mr. Crossley, who called last evening, is a self-made man. Mrs. Bacon—Too bad he couldn't have made himself a little more agreeable.—*Yonkers Statesman.*

"That's a brilliant son of yours," remarked the visitor; "he's been to Congress, hasn't he?" "Yes, I believe he was an inmate for a couple of years," replied old Farmer Mossback, dryly.—*Buffalo Express.*

"If I were so unfortunate," said the man who had no use for the clergy, "as to have a stupid son, I'd prepare him for the ministry." "In that respect," replied a mild-mannered divine, "you think very differently from your father."—*Washington Times.*

An elderly lady in Cleveland viciously "swiped" with an umbrella a scorcher who missed her by about two inches, and the spectators applauded. An umbrella is very well, but there is something to be said in favor of an ax.—*Minneapolis Journal.*

Kind Inquirer—And 'ow be the old man, Mrs. Quaggins? Mrs. Quaggins—Thankee kindly, but I'm afeared he be mortal bad. Doctor he do say as 'ow if 'ee live to morning 'e'll 'ave some 'opes of 'ee; but if 'ee doant 'ee's afeared 'ee must give 'ee up.—*Pick-Me-Up.*

A minister, missing one of his congregation from church, called on him one day to see what was the matter. "Well, Mr. McNab, I was wondering what was the matter that you were not at church these few Sundays back." "Oh, I have been at Mr. Dunlop's kirk." Minister—Oh, I don't care for my congregation going to other churches. How would you like your sheep to go into strange pastures? Mr. McNab—Oh, I wadna care a grain if they got better grass.—*Tit-Bits.*

There is an Irish porter employed in a large commission house in New York—one of the kind that will make a witty reply to any sort of question. He is very fond of expressing his views in general, and has great admiration for his arguments. If he fails to get a listener, he will talk to himself in lieu of something better. A member of the firm, being annoyed one day at his constant muttering, which he was unfortunate enough to hear, sent for him. "See here, John, did it ever occur to you that your constant talk and muttering is a great annoyance to people that happen to be around? Why on earth do you chatter away to yourself, anyhow?" "Shure I have two reasons fer doin' that." "Two reasons! Well, what are they?" "One of them is that I loike ter talk to a sinsible man, and the other is that I loike ter hear a sinsible man talk."—*Harper's Round Table.*

The Eighty-seventh Annual Meeting of the American Board of Commissioners for Foreign Missions

will be held at Toledo, Ohio, in the First Congregational Church, beginning on Tuesday, Oct. 6th, at 3 P.M., and closing Friday noon, Oct. 9th.

Entertainment will be given Missionaries and Assistant Missionaries of the Board, Theological Students, Officers of the Board and of the Woman's Boards, and Corporate Members and their wives.

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American Public Health Association

By William H. Hale

The American Public Health Association held an important and busy meeting at Buffalo, September 15–18.

The President, Eduardo Licéaga, of Mexico, was assisted by Vice-President Alfred A. Woodhull, of Denver. About thirty-five Mexicans were in attendance, also a considerable delegation from Canada, giving a continental character to the meeting. Indeed, the sessions of the Health Association seem to gather a more complete representation from the whole of North America than any other society or association whatever, and the great awakening of Mexico to the importance of sanitation is a fact of great interest and importance to all. The Mexicans read numerous papers, showing their interest in these matters.

A very long programme was presented at the meeting, covering a wide range of topics, three sessions having been held on every day but the last. A few interesting points may be mentioned.

How to procure wholesome milk is a vital problem. The report of the Committee on Animal Diseases and Animal Food, by Dr. D. E. Salmon, Chief of the Bureau of Animal Industry, gave prominence to the question, and two papers and considerable discussion followed. It is agreed that it is better to look well to the dairy and obtain the milk pure and clean than to try to disinfect it by sterilizing. Several of the sanitarians contended that the increase in rachitis and scurvy in infants is due to the use of sterilized milk now so prevalent. Boiling or heating the milk decomposes the lactic acid and other ingredients which assist in digestion. The process employed to obtain milk pure without sterilizing was described, and it includes careful inspection of the cows at frequent intervals, and great cleanliness, especially in washing the udders before milking, and requiring those who do the milking to wash their hands first. Also, their clothing is sterilized daily by washing in dilute solution of mercuric bichloride, and pails, bottles, and stoppers are washed with the same solution. The milk-pail is covered with a grating to keep out dirt. A large dairy near New York is now conducted in this manner, also one near Buffalo. It was stated that milk thus obtained could be sold at 8 or 10 cents a quart.

A disinfectant efficient yet harmless is a great desideratum. Fire destroys, chlorine and sulphur ruin. The ideal disinfectant for apartments is found to be formic aldehyde or formaldehyd—a gas prepared from wood alcohol by heating it. Lamps for this purpose were exhibited, the most ingenious being that of Professor Franklin C. Robinson, of Maine, in which he uses asbestos paper saturated with platinum thrown down from solution, which serves to keep up a glow after the flame of the lamp is extinguished, and thus to convert the wood alcohol into aldehyde. One liter per hour may be thus treated. Rapidity is important, because the gas is so penetrating that it will escape from cracks through which sulphur fumes would not. The efficiency of this gas depends largely upon the fact that its specific gravity is nearly that of air, so that it diffuses rapidly. If it is obtained by evaporating an aqueous solution, the molecules of vapor contain too large a proportion of water, which makes them heavy. Hence the necessity for some such apparatus which decomposes instead of simply evaporating, and sets free the molecules of aldehyde combined each with a single molecule of vapor of water. The gas destroys bacteria placed inside a mattress. Dr. Kinyoun is making experiments at Washington as to the effect of formaldehyd on fabrics, and he finds that it does not injure any fabric, nor does it affect the color of any, except two colors on silk—red and violet from certain dyes.

In the paper on Municipal Responsibility for Healthy School-houses, which Mrs. Richards sent on from Boston, she revealed a state of affairs in that city which was a surprise to many. The death-rate of the school-teachers there is very high. Many of the school-houses, we are told, have been standing from thirty to fifty years without ever once having had a

[Continued on following page]

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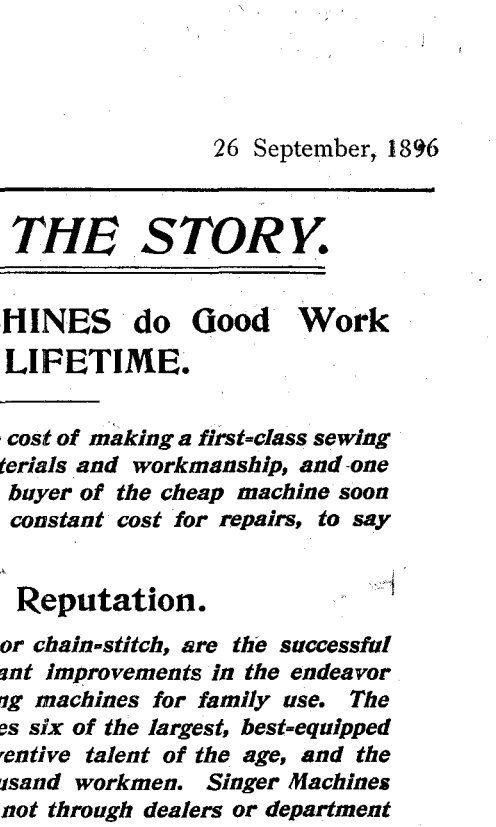
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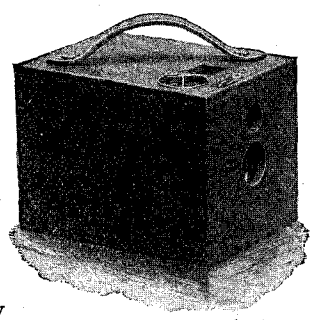

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[Continued from preceding page]

floor washed till recent agitation called attention to the subject.

Dr. Henry D. Horlbeck, of Charleston, S. C., who was afterward elected President of the Association, read a paper on Dengue, a most extraordinary and enigmatical disease. It comes on and goes off with great suddenness; causes most excruciating pain; becomes epidemic at long intervals at Charleston, where the last outbreak occurred in 1895, and nearly every one took it; but it hardly ever proves fatal. It was first known at Philadelphia in the last century, but it hardly ever appears so far north as that.

The important subject of National health legislation was pretty fully considered, and papers were read and resolutions adopted favoring it, notwithstanding the failure of the committee on that subject to prepare a report. It was urged with much force that the United States should have a National Department of Health. Mexico has one already, called the Superior Board of Health, to which all State Boards are subordinate. Dr. Licéaga, President of the Public Health Association, is President of this Board.

Closely connected with this is international co-operation in sanitary measures, which also received attention, especially in regard to protecting water-supplies from contamination. Major Smart, of the United States Army, as Chairman of the Committee on Pollution of Water-Supplies, is collecting very elaborate bacteriological statistics on that subject. Dr. Bryce, of Toronto, read the report of the Committee on River Conservancy, and called attention to the increasing pollution of border rivers, such as the Red River of the North, and the rivers which receive the drainage of Detroit and Buffalo.

The largest number of papers on any one subject was on yellow fever. Several papers and much discussion were given to diphtheria. The mooted question whether anti-toxin is beneficial developed a strong current of opinion in the affirmative. The fact that recovery in some cases is followed by paralysis does not outweigh the fact that statistics show a marked preponderance of recoveries.

An interesting group of papers was presented before an animated session on Thursday evening, and the meeting was protracted till eleven o'clock. The report of the Committee on Alcoholic Drinks from a Sanitary Standpoint, by the Chairman, Dr. Felix Formento, of New Orleans, favored a moderate use of wine and malt liquors, but was at once attacked in the discussion by several members. Dr. Gilson's paper on the Bicycle from a Sanitary Standpoint was a very amusing presentation of objections to bicycling as now conducted; but this paper also became the target for a general attack. Dr. Eliza Mosier, of Michigan, stated that in twenty one years of practice of gynecology she had had a large number of patients, had recommended the bicycle to many, and had often found it advantageous where all other remedial agents failed, and never in any one case deleterious. The evening closed with papers on Public Baths; the last, by Dr. W. H. Tolman, of New York, gave an account of the important measures now in progress under recent legislation to provide adequate bathing facilities. In all cases, the spray or shower bath is now preferred for cleansing bath, and the natatorium or swimming-bath for recreation, the use of the former being made obligatory before admission to the latter.

The closing session on Friday morning was the arena of a sharp contest over the question of place of meeting next year; and again in this Association, as in the American Association for the Advancement of Science at the meeting held at Buffalo only a few days previously, the general session reversed the decision of the Council. I believe no bacteriologist has discovered anything of the nature of a *bacterium anti-concilium*, which might have conveyed infection from the A. A. A. S. to the A. P. H. A. However, the Council recommended Toronto as the place for next year, but the general session, after long debate, in which Nashville and Philadelphia were presented, chose the latter as the appropriate locality wherein to hold the next, which will be the twenty-fifth, meeting.

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The Business World

The Week

The influx of gold continues; about $35,000,000 either has arrived in this country or has been engaged. The lowering by the Bank of England of its discount rate had the temporary effect of transferring the drain of gold to the Bank of France; this lasted but a short time, however, and gold is now being taken from the Bank of England for this country. A further rise in the discount rate of the Bank of England has not taken place, although it was expected by many. The general movement of gold toward us is explained by many by referring to the Treasury Department's statement of foreign trade, from which it appears that the excess of exports over imports for the month of August was $19,200,000, and for the eight months ending August 31 the excess of exports over imports was $99,750,000; while for the corresponding period last year there was an excess of imports amounting to $36,350,000. It has been pointed out, however, that an excess of exports over imports is not always followed by the importing of gold, and it is thought by many that the pressure of demand for gold by Continental countries, wh ch has been very strong of late years, has, for the present at least, relaxed, and that to this fact, as well as to trade conditions, must be assigned the present movement. The stock market during the first part of the week fell—partly, it was said, because the result of the election in Maine had been overdiscounted, and partly perhaps because of the serious situation in the Far East By the middle of the week recovery took place, and continued on Monday of the present week. The banks' statement, for the first time in many weeks, showed a gain in specie and legal tender and also in deposits and circulation, although there was a decrease of about $800,000 in loans. Money on call varied greatly, ranging from four to eight per cent., and probably averaging about six per cent. Choice commercial paper was quoted at nine and ten per cent. A moderate improvement appeared in general trade, and merchants seem to have a little more confidence than they have recently had. Large sales of wool and of dry goods are reported. Cotton-mills are doing more work, and some which have been closed have reopened. The wheat receipts and exports have been large; the exports (including flour) were 3,566,226 bushels—over a million bushels larger than for the same week a year ago. Naturally, the price of wheat has gone up a little. The number of business failures for the week reported by "Bradstreet's" is 315—seven more than last week, and ninety-seven more than for the same week last year.

Substitutes for Currency

Eggs are about the oddest form of currency. Tschudi, a sober and painstaking Teuton, whose evidence is not to be questioned, declares that he found hens' eggs the only money throughout the province of Janja, in Peru; that would be some fifty years ago. The people transmitted them by thousands to the provincial capital, and made their purchases therewith at the rate of forty or fifty to the dollar. We are to understand that the country people had little use for cash among themselves. In Manchuria brick-tea and floss-silk represent money; but the latter is going out of fashion. The usual brick of tea, ten inches by eight inches, one and one-half inches thick, is equivalent in trade with Russians to sixty kopecs (eighteen pence). It is divided to make any change necessary. Russian merchants have tried to introduce a paper currency, the notes representing sixty kopecs and parts thereof, but Tartars reject them. When a brick gets discredited, that is, too much worn by long circulation, it is consigned to the teapot. Several old travelers assure us that cats'-eyes were employed in the great Indian kingdom of Vijianagar; elsewhere iron worked into the form of large needles, cakes of salt, or again, says Nicolo Conti, cards inscribed with the name of the king. The Abyssinians also still use cakes of salt in remote districts. Various negro tribes have a currency of iron hoes. Nongua shells were the money of the Indians in British Columbia, one string representing the value of one beaver. In Australia rough slabs of freestone, to be fashioned into hatchets, represented cash. The men who hawked these slabs from tribe to tribe were sacred, passing unharmed through all the districts, even those at war. Marco Polo reckoned bank-notes among the oddest substitutes for money; his account of the notes issued by Kublai Khan and his reflections on the system are peculiarly delightful. He tells of people in the great province of Thibet who used coral; but we must ask where they got it. Had he said turquoise, it would have been quite intelligible, for the Thibetans still employ that stone at need. Elsewhere, Marco speaks of "sprigs of gold" and "porcelain." In the latter case also an error may be suspected. Our word is adapted from the Portuguese, signifying "hog's back," their name for the cowry-shell; becoming acquainted with the Chinese manufacture, they applied the same word to it, from the great resemblance to a cowry. The translator of Marco's work—no copy of the original has been reported—confused the two meanings, doubtless; at least we venture the suggestion. Excepting regular coinage, no "circulating medium" has a vogue to compare with that of the cowry. Perhaps it would not be inexact to say that every people in whose territory the shell exists once used it for cash. But this seems very strange, opposed to common sense and political economy, when we hear that the supply is unlimited. Over thousands of miles of coast a man can gather a sackful in an hour. But the fact is indisputable, however it may be explained. The value fluctuates enormously, of course, over such an immense area, but in a very rough way, we believe, African traders used to estimate a thousand cowries at a shilling. Anglo-Indian traders had no need to make a reckoning, probably, for the shell, though very largely current among natives, never entered into their transactions. Mungo Park counted 250 cowries to the shilling in his day and in the countries where he traveled. But the "bar" was Mungo's currency. In the beginning it was literally a bar of iron imported from Europe; but as the trade developed it became merely a word of value. Twenty leaves of tobacco made a "bar," a gallon of spirits a "bar;" and the natives would not willingly allow any fluctuation in the quantity, whether more or less. If an energetic newcomer tried to push business by offering more rum or tobacco to the "bar," he was regarded with suspicion; no old hand ventured to offer less. In all parts of Borneo, probably, one may still hear prices reckoned in brass guns—that is, cannon; but a man who has transactions of that importance will instantly translate the sum into dollars at the present time. There was an age when ten or twenty pounders did actually pass from hand to hand. —*London Standard.*

Our Trade with Hawaii

Consul-General Mills, at Honolulu, supplementing a former report calling attention to the diversion of Hawaiian trade from San Francisco to New York, writes to the department under date of August 13 that, during the six months ending June 30, the total exports from Honolulu to the United States were valued at $8,748,526.40, against $4,499,916.27 for the corresponding period last year—an increase of nearly $4,000,000. Of this total $8,542,781.64 represents the value of sugar sent to America, $2,457,532 of it going around the Horn to New York, except a small cargo which went to Boston. Already during the present calendar year the direct shipments to New York have amounted to $3,046,368.49.

British Report on Japan's Trade

The London "Financial News" says: "In 1895 the total trade of Japan was 15 per cent. larger than in the previous year, and of the total the share of Yokohama was exactly one-half. Two-thirds of the increase were due to exports and one-third to imports, and, as Consul Hall says, these figures are an unmistakable indication of the vigor and recuperative power of Japan's foreign trade. We are sorry to find that, comparing the rate of increase of the four countries which are the leading participators in Japan's trade, and taking imports and exports together, the statistics for Yokohama show that Germany is making the most rapid advance and Great Britain the slowest, the value of German trade in 1895 being an increase of over 53 per cent. on the preceding year, American trade nearly 18 per cent., French 12½ per cent., and that of Great Britain less than 8 per cent. As regards the proportions in which the gross trade of the port is shared between the same countries, America heads the list with 34 per cent., Great Britain comes next with 21 per cent., France next with 17 per cent., and then Germany with 7 per cent. Of the total exports of Yokohama America takes more than half, while Great Britain supplies nearly half the imports."

South African Demand for Lumber

A correspondent of the "Canadian Lumberman," writing from Cape Town, South Africa, "states that the total imports of rough and dressed lumber into that colony during 1895 amounted to a valuation of $1,475,369, of which pine amounted to a valuation of $721,258; staves, $48,322; and hardwoods, grown in Canada, $28,625. Large quantities also went to the Transvaal Republic, the Orange Free State, and Natal. The correspondent referred to thinks that the imports of lumber into South Africa are to greatly increase, and that Canadian producers should bestir themselves in order to secure a larger slice of it. Lumber from the eastern as well as western coast of the United States went to the South African colonies in large quantities last year."

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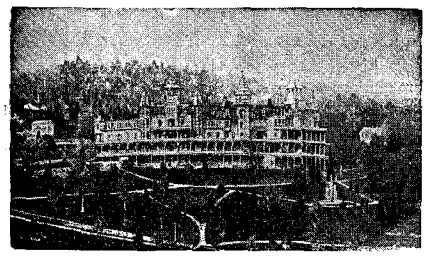

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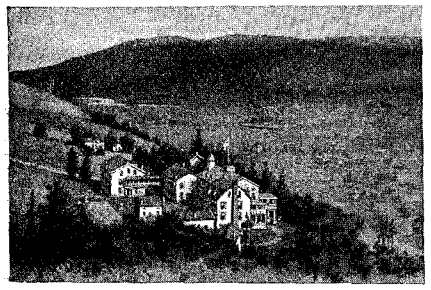

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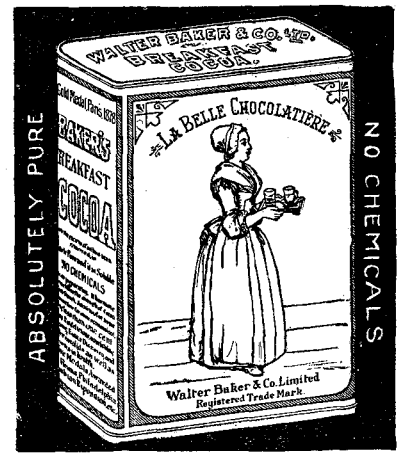

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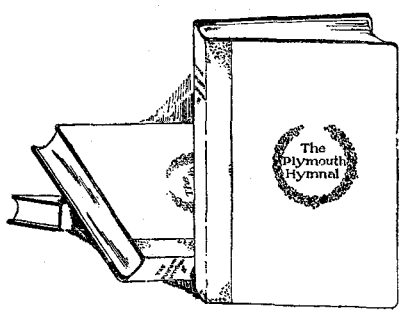

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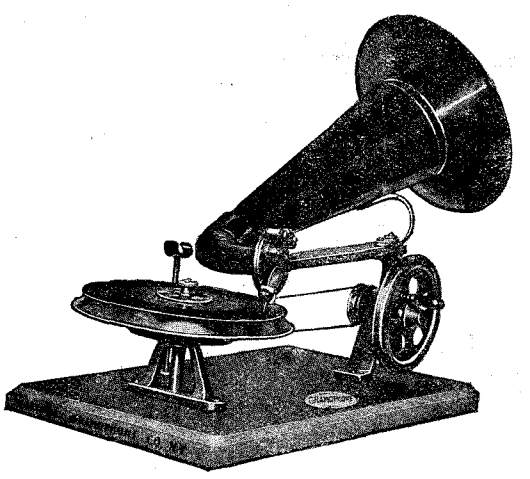

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